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CONTENTS

JAMES CARDINAL GIBBONS, 1834-1934 1
The Very Rev. PATRICK J. HEALY, S.T.D., The Catholic University of America.

LIFE THROUGH HIS BLOOD 16
Thoughts for the Jubilee Year.
The Rev. CARL F. LONGANBACH, C.PP.S., Carthagena, Ohio.

ASPECTS OF CATHOLIC LIFE IN AMERICA 24
His Excellency the Most Rev. PHILIP R. McDEVITT, D.D., Bishop of Harrisburg.

CATHOLIC ORGANIZATION FOR BETTER MOTION PICTURES ABROAD 34
M. HAWKS, Washington, D. C.

THE QUESTION OF ADOPTING THE BYZANTINE RITE UNDER CLEMENT XI . 43
The Rev. JOSEPH I. SCHADE, S.T.L., Lansdale, Pennsylvania.

SUICIDE AND RELIGION 55
The Rev. JOSEPH P. HALPIN, Ann Arbor, Michigan.

SERMON REGULATIONS FOR THE JUNIOR CLERGY 71
His Excellency the Most Reverend WILLIAM J. HAFEY, D.D., Bishop of Raleigh.

THE CATHOLIC INSTRUCTION LEAGUE 73

DIOCESAN TRIBUNAL LACKS COMPETENCE OVER MARRIAGES BETWEEN NON-CATHOLICS 75

A SUGGESTION TO CLERICAL TOURISTS 84

DATE OF ANNIVERSARY REQUIEM MASS 85

PROSECUTING ATTORNEYS NOT PERSECUTORS 87

RECENT BIBLE STUDY 88
The Greek Text of the New Testament.
The Rev. FRANCIS X. PEIRCE, S.J., Woodstock, Maryland.

CONTENTS CONTINUED INSIDE

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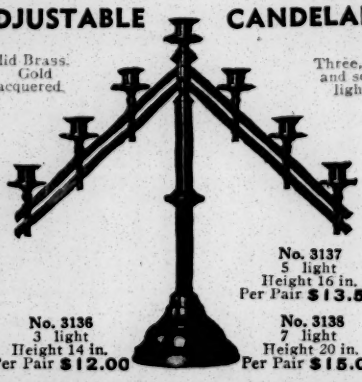

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CONTENTS CONTINUED

ANALECTA:

LITTERAE APOSTOLICAE:

B.M.V. Titulo Dominae Nostrae ad Nives Patrona aeque Principalis cum Sacra Familia declaratur Dioecesis Renensis in Statu Nevada Americae Septemtrionalis 65

SACRA PAENITENTIARIA APOSTOLICA (Officium de Indulgentiis):

I. Dies, quem dicunt, Eucharisticus Indulgentiis ditatur 66

II. Invocatio ad S. Crucem Indulgentiis augetur 68

DIARIUM ROMANAE CURIAE:

Recent Pontifical Appointments 68

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month 71

Sermon Regulations for the Junior Clergy 71

His Excellency the Most Reverend William J. Hafey, D.D., Bishop of Raleigh.

The Catholic Instruction League 73

Diocesan Tribunal Lacks Competence over Marriages between non-Catholics 75

A Suggestion to Clerical Tourists 84

Benediction Twice a Day in the Same Church 85

Date of Anniversary Requiem Mass 85

Prosecuting Attorneys not Persecutors 87

Christian Burial for Catechumens 87

ECCLESIASTICAL LIBRARY TABLE:

Recent Bible Study—The Greek Text of the New Testament 88

The Rev. Francis X. Peirce, S.J., Woodstock, Maryland.

CRITICISMS AND NOTES:

Hart: Philosophy of Society 100

Ellard: Christian Life and Worship 102

Lunn: Now I See 104

Gurn: Commodore John Barry, Father of the American Navy 105

Brégy: From Dante to Jeanne d'Arc 106

LITERARY CHAT 107

BOOKS RECEIVED 110

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THE ECCLESIASTICAL REVIEW

NINTH SERIES.—VOL. XI.—(XC).—JULY, 1934.—NO. 1.

JAMES CARDINAL GIBBONS.
1834-1934.

"It must be borne in mind that my design is not to write histories but lives. The most glorious deeds do not always furnish us with the clearest discoveries of virtue or vice in men: sometimes a matter of less moment, an expression or a jest, informs us better of their characters and inclinations than the most famous sieges, the greatest armaments, or the bloodiest battles."—Plutarch, *Life of Alexander.*

PLUTARCH usually selected as subjects for his pen those upon whom the verdict of time had set the seal of greatness. To determine their real worth, however, he took their case to the historian's court of last appeal, the tribunal of conscience. Deeds and character are not commensurable. Only in the light of time do deeds assume their due proportions; and time, the great leveller, shows slight respect to any save those whose lives are linked with great achievements. Napoleon believed he could by ukase give new vision to history and historians. "It is often said," he declared, "that history can only be written long after the events. I do not agree. One can say what occurred one year after an event as well as a hundred years. It is more likely to be true because the reader can judge by his own knowledge." He decreed that History was a State monopoly to be written under the supervision of the Minister of Police, and as might be expected, History thus cramped and confined died of asphyxiation.

The law of life and literature which even Napoleon could not abrogate admits of no exceptions. Cardinal Gibbons will have to wait until the interval necessary for clear historical vision determines what station his century will hold among

the other centuries, before it can be decided what place his achievements entitle him to, among the notables of his time. The Church in the United States still bears the imprint of his mind and hands. It is too soon to judge how deep and lasting that imprint is, too soon to draw a fair balance between what he did and what he might have done. It may be that in the years to come posterity will revere him as an effective agent in the erection of a great and beneficent civilization, and that his name will live in his deeds; but, even then, the merciless and leveling scrutiny of time will find no reason to traverse the verdict of those who knew him and who honored him for his exaltation of purpose, his unselfishness of aim, and his nobility of character.

The unhappy Pope Hadrian VI invoked an indisputable law of history when he said: "How much it matters into what times, even the best of us is born". Gibbons was born into a crowded and changing time. He was a child of the nineteenth century—the century of which Henry Adams said: " . . . the tension, and vibration and volume and so-called progression of society were a thousand times greater in 1900 than in 1800". Gibbons did nothing to add to the tension, the vibration, or the revolutionary social changes of that century; but he did much to bring these explosive forces under control, and to turn elements of destruction into harmless and harmonious agents for the progress and happiness of mankind.

To search the life of Cardinal Gibbons for extraordinary, unusual, or startling utterances or deeds is the wrong way to a knowledge of his character and his claim to greatness. If he gained unusual esteem and reverence it was not because he did extraordinary things but because he did the ordinary things which fell to his lot as bishop and archbishop superlatively well. Nothing that a bishop is called on to do in the discharge of his ministry is trivial or unimportant, for, as St. Gregory says, the government of souls is the art of arts. Gregory's picture of the ideal prelate is not that of a wonder-worker. "For one," he writes, "whose estimation is such that the people are called his flock, is bound anxiously to consider what great necessity is laid upon him to maintain rectitude. It is necessary that in thought he should be pure, in action chief, discreet in keeping silence, profitable in speech;

a near neighbor to everyone in sympathy, exalted above all in contemplation; a familiar friend to the virtuous through humility; unbending against the vices of evil-doers through zeal for righteousness; not relaxing in his care for what is inward by being occupied in outward things, nor neglecting to provide for outward things in his solicitude for what is inward."

If it matters much to a man into what time he is born, it mattered much to the Church in the United States that James Gibbons was born in the nineteenth century, and that he became a priest and a bishop. Had he been born at any other time, and been a bishop in any other place, he would no doubt have earned the right to stand beside Ignatius, Polycarp, Cyprian, Athanasius, Ambrose, Malachy, John Fisher, and the hundreds of others who made the name Bishop illustrious. When Gibbons commenced his labors as bishop, the Church in America was sadly in need of apologists and interpreters, and through the peculiar needs of the time he became an interpreter and apologist and thus won a place in the society of Justin, Irenaeus, Augustine, Bossuet, Butler, Wiseman and Newman. His duties as expounder, defender, and interpreter of Catholic teaching had a threefold character. He had to interpret American government and institutions to his fellow Catholics; he had to interpret Catholicism and American institutions to his fellow-citizens of other faiths; and he had to interpret American Catholicism to Europe.

To interpret America to Catholics in the nineteenth century was a task that offered increasing perplexities and difficulties with each decade. When James Gibbons, the child of immigrant Irish parents, was born in Baltimore a hundred years ago, the number of Catholics in America was ten times as large as in the days of Bishop Carroll. In the decade of Gibbons's birth the number doubled; in the following twenty years (1840-1860) there was a fivefold increase; and in every twenty years between 1860 and 1920 the number was doubled. This remarkable growth was due almost solely to immigration. Every year hosts of European Catholics came to American shores, and, in the interest of religion and for the well-being of the newcomers, the Church was faced with the task of effecting a synthesis of European thought with Ameri-

can outlook and manners. To this task Gibbons set his hand with an ardor and perseverance that were justified by the results. Under his wise leadership, when he became Archbishop, and in the face of criticism and sometimes of contumely, this great mass of Catholics from abroad was transformed into patriotic and law-abiding members of the American commonwealth. In season and out of season he inculcated the duty of patriotism. Incessantly and eloquently he insisted that a primary duty of every American Catholic was to be a helpful and loyal American citizen. He would have no compromises, no half-measures. "Let us," he declared, "glory in the title of American citizens. We owe our allegiance to one country, and that country is America. It matters not whether this is the land of our birth or the land of our adoption. It is the land of our destiny. Here we intend to live and here we intend to die." His words fell on fruitful ground. Never has any legislature, State or Federal, found it necessary to call for special oaths of allegiance or special evidences of loyalty from American Catholics.

As an interpreter of Catholicism to American non-Catholics Gibbons undertook a task more difficult than that of making those of his own faith acquainted with the spirit of American institutions. The optimists and enthusiasts who drew up the Federal Constitution believed that if mankind's immemorial craving for freedom were embodied in the fundamental articles of government, peace and justice would necessarily follow. The principles of religious liberty which were embodied in the Constitution remained for a generation an ideal to be aimed at rather than a law to be observed. Years passed before the last traces of religious discrimination were expunged from the Codes of the several States, but even the abrogation of proscriptive religious legislation did not kill the spirit of intolerance. The Ursuline Convent in Charlestown, Massachusetts, was burned by a mob under the apathetic eyes of the firemen, the year Cardinal Gibbons was born. Mob violence and destruction were directed against Catholics frequently during the same decade, and vicious anti-Catholic diatribes were poured out from pulpits, platforms and the press. At any moment under the influence of fanatical preachers the latent fires of bigotry could be fanned into destructive flames.

Cardinal Gibbons was temperate, moderate and pacifist by nature; but when the cause of religion, or the sacred rights of conscience were assailed, his soul flamed with indignation. Even in the midst of conflict his tactics were faultless and his leadership unimpeachable. He forced the issue into the open, and by his sincerity and courage he not only gave heart to those he defended, but also won the esteem of those he opposed. He never apologized for being a Catholic; he asked no favors; he shirked no conflicts; he made no compromises, and he provoked no quarrels. He believed in truth, and he had an abiding faith in the fairness of real Americans. He believed that, could they be brought to consider the question on its merits, his cause was safe.

It was because his entire nature revolted against injustice, and because he was moved to the very depths of his being, that those pages of his, in which he calls on the American people to be worthy of their great inheritance of religious freedom, glow with patriotic emotion and religious fervor. Proposals to exclude Catholics from public office he treated with patient scorn. "Such restrictions on religious liberty," he declared, "have always been felt to be incompatible with American ideas and have fallen through, sometimes only after a long struggle, before the force of the real American spirit." His words may not have carried conviction into all the recesses of the evangelistically trained Protestant mind; but they banished whatever lingering doubts may have remained in the minds of American leaders and statesmen regarding the full loyalty of Catholics. Strong and cogent as were his words, it may be a question whether it was not his life rather than his words that carried conviction. When the American people came to know him, nothing could appear more inconceivable or more grotesque than to be asked to believe that Cardinal Gibbons was not the highest type of American citizen and a model for all citizens. Thus he became the teacher of his countrymen and revealed to them the spirit and the meaning of the Constitution under which they lived.

As an interpreter of American Catholicism to Europe Cardinal Gibbons deserves to rank with Tocqueville and Bryce. Tocqueville came to America before the Civil War to find out for his own war-stricken countryman whether American

Democracy held out any hope for the cause of liberty in which they had made such abundant sacrifices. Bryce came to gain information which would be useful in setting up a liberal régime in England. Both went home richly rewarded, but Europe, and especially European Catholics, were not convinced. It is inconceivable how long it took the mind of Europe to grasp the idea that a great nation had woven the principles of Democracy into a stable pattern of government. To many minds the excesses of the French Revolution were associated with popular control of government, and the reign of reason remained synonymous with atheistic excesses and the oppression of religion.

Cardinal Gibbons became intimately acquainted with the European Catholic point of view during the Vatican Council, and he had it brought home to him that the problems of the Church in every part of Europe were merely a new phase of the age-old question of its relations to the secular authority. Secularism and Materialism had cloaked themselves under the alluring name of Liberalism, and adopted as their fixed program the separation of Church and State and continued war on religion. Liberalism was, unfortunately, confounded with popular liberty in the minds of many people, and the idea that religious liberty was compatible with a condition in which the State was indifferent to all religions seemed impossible. The Popes strove valiantly throughout the century to put Catholics on their guard against the open or insidious assaults on their faith which were made in the name of Freedom and social justice. Gibbons could not patiently bear the reproach that the defence of American liberty implied sympathy with European Liberalism. He claimed a hearing, and he selected a time and a place that gave solemnity to his utterance and that carried his words to the farthest corners of the earth.

He went to Rome in 1887 and on the occasion of taking possession of his titular church, S. Maria in Trastevere, he pronounced a discourse which is important and pertinent now as it was then. "For myself," he declared, "as a citizen of the United States, and without closing my eyes to our shortcomings as a nation, I say, with a deep sense of pride and gratitude, that I belong to a country where the civil government holds over us the ægis of its protection, without interfering

with us in the legitimate exercise of our sublime mission as ministers of the Gospel of Christ. Our country has liberty without license, and authority without despotism. . . . But, while we are acknowledged to have a free government, perhaps we do not receive the credit that belongs to us, for having also, a strong government. Yes, our nation is strong, and her strength lies, under the overruling guidance of Providence, in the majesty and supremacy of the law, in the loyalty of her citizens and in the affection of her people for her free institutions."

This pronouncement was important not only for the Catholics but for all the people of Europe. It was at the same time a criticism and a program. It was a criticism of the governments which were striving to crush the Church and a proclamation that the goal of full ecclesiastical freedom was neither unthinkable nor unattainable. The Cardinal knew he was entering on dangerous ground when he made that speech, but he made it nevertheless. Speaking of the matter nearly fifty years later, he said; "I was surprised at my own audacity, but it was in me and I had to say it. . . . That was a long time ago, and it took a great deal more boldness to say such a thing then than it does now."

Gibbons's work as an apologist for the Church and for America made him a figure of worldwide importance. His activity as an apologist, however, was merely one phase of his labors as a priest and a bishop. From the moment of his ordination he was a marked man because of the thoroughness with which he cast himself into the daily routine of a priest's life. His zeal in the discharge of priestly duties never slackened or grew cold, and as bishop and archbishop, even when he was an old man bent under the weight of years and responsibilities, he carried to his round of duties the same fervor that marked him as a curate.

Nothing better describes his priestly character than the title of his book for the guidance of priests, *The Ambassador of Christ.* Without, of course, intending to do so, he held up to the world in this book the mirror of his own life in the priesthood and the episcopate. It is extremely difficult, in attempting to penetrate the secret of success in the case of a man like Cardinal Gibbons, to determine the qualities of mind and

heart to which he owed his preëminence, to find the hidden spring of all his actions, and to learn how he acquired the combination of sound judgment and patient toleration which saved him from mistakes and blunders, and which won for him the esteem even of those who were not of his way of thinking. In the case of Gibbons this much is certain, all his life he tried to be Christ's ambassador. As he expressed it: "There is scarcely any public office more honorable or more expressive of a sovereign's esteem and confidence, and there is hardly any title in the hierarchy which conveys with it more dignity and responsibility than that of Christ's legate. The envoy of Jesus Christ upholds and vindicates the rights and prerogatives of God among the people to whom he is sent, just as a minister plenipotentiary of the civil government sustains the power and majesty of the nation that he represents. He is furnished with the credentials of a divine embassy, and he is empowered to prescribe the conditions on which men may enter into a treaty of reconciliation and peace with the King of kings."

It is said of the rule of St. Benedict that the first characteristic that strikes the reader is, "its wonderful discretion and moderation, its extreme reasonableness, and its keen insight into the capabilities as well as the weaknesses of human nature." The same characteristics are found in the rule for priests drawn up by Gibbons. Every line is filled with unction and encouragement, and every precept is admirable because it is drawn from the experience of the author. There is not a phrase in the book that is harsh or forbidding, not a sentiment that does not reveal a truly apostolic spirit, not an injunction that is not reasonable and feasible. Cardinal Gibbons did not desire a standardized or regimented priesthood. Men have different talents and different capabilities; but there are certain minimum requirements of conduct, learning, zeal, and fervor, that no priest should lack. They should possess all the virtues, and, in addition, they should not lack those qualities that go to make the gentleman. On this subject he was inflexible. "As religion cannot subsist in the heart without the external forms of ceremony, so charity cannot long abide in the household without polite behavior and good breeding." Chesterfield's code for the gentleman, it has been said, might be reduced to one maxim—copy the conduct of a real Christian.

The Cardinal's manners were Chesterfieldian. They were not studied or formal: they were merely the manifestation of the soul of a truly Christian gentleman. Nobody who knew him could remember an evidence of churlishness, boorishness, inconsiderateness, petulance, or disregard for the little amenities and kindnesses that make social life possible and pleasant.

Gibbons would have all priests be humble, polite, charitable, studious, equipped with knowledge of the Scriptures, the Fathers, Dogmatic and Moral Theology, Canon Law, History, Greek, but above all, he would have them familiar with the Latin and the English classics. It has been said that he was not a great theologian: he was, nevertheless, a great teacher of religion. Bishop Ullathorne considered that the functions of the theologian and the bishop are by no means identical. He frequently called attention to the difference, as when writing on the occasion of the Dogma of the Immaculate Conception, he said: " I am delighted to see the bishops capsizing the theologians; the bishops are all authority and the theologians all reason." Cardinal Gibbons lacked neither reason nor authority when, in *The Faith of Our Fathers* he expounded the teachings, history, and practices of the Catholic Church, and when he did so in a manner to reach thousands when the works of most theologians would not reach tens. An eminent and learned teacher in a great Protestant seminary once confided to a Catholic friend that at the beginning of each academic year he asked his class, What is the most dangerous book ever written? He supplied the answer himself by saying it was *The Faith of Our Fathers* by Cardinal Gibbons, and warned them that unless some Protestant wrote a book equally good the flood of converts to Catholicsm could never be checked. Humanly speaking, the influence that small treatise had in turning the minds of Americans to the Catholic Church can never be estimated. It is almost axiomatic that no book ever written in our country meets so adequately, as it does, the needs of converts.

Cardinal Gibbons did not publish many works; or, to put it differently, considering his active missionary life and his immersion in the work of his diocese and in the national affairs of the Church, he did publish a great many. Much of what he put into print was first delivered in the form of sermons,

lectures, or essays. He had a singularly direct and pellucid style. The good taste, simplicity, and openness which characterized his life and conduct, are revealed in his style. He never aimed at mere effect, and there is nowhere in anything he wrote a trace of fine writing. His words are not lacking in color or feeling, but his sentences are never labored and never tawdry or shallow, and his thought is never buried in useless verbiage. His style harmonized with his thought, which was always elevated and never concerned with passing fads. One can read all that Cardinal Gibbons has written without once coming across the current clichés, or without finding anything in the slightest degree trite or banal.

Cardinal Gibbons was essentially the preacher, and, though he had to labor over his sermons, he was most at home in the pulpit, and he liked to preach. He did not crave the honors which sometimes come to successful preachers. He preached because he was urged to do so by his sense of duty. In the preparation and delivery of his sermons he adhered rigorously to a self-imposed code. His sermons were short, simple, and direct. He had none of the mannerisms of the great orators, none of the tricks of the theatre. He never lost the attention of an audience, and he was never compelled to fall back on the devices of oratory to make his effects. He had a singularly clear pronunciation, a pleasing and penetrating voice, and he spoke without affectation or pomposity. He struck no false notes; he was never impassioned, never violent in his gestures or his tones; he never left the congregation in doubt as to his meaning or perturbed by lapses from good taste in thought or word. Sozomen's description of the greatest of Christian preachers, St. John Chrysostom, might be applied literally to Gibbons. "He produced convictions similar to his own because he did not enforce them by rhetorical art and strength, but expounded the sacred books with truth and sincerity."

All classes of people came to hear Cardinal Gibbons preach. His biographer says that when he preached, "Catholics, Protestants, Jews, men of any faith and no faith, felt a reverence that spread through the congregation like a mysterious thrill which none could escape". Perhaps if they could analyze the reverence they felt, they would have said, as St. Augustine

did, when, before his conversion, he came to know St. Ambrose: "And I began to love him, not at first, indeed, as a teacher of the truth—which I entirely despaired of in Thy Church—but as a man friendly to myself". Though Gibbons preached on a wide range of subjects, religion and Catholic teaching were always at the heart of everything he said. We have to go back to the sermons of the early Fathers to find any who made more copious use of the Scriptures than he did. He read the Bible constantly: its style and thought colored all he uttered, and, though he drew constantly from all parts of the sacred writings, he seems unconsciously to have had some spiritual affinity to that other great teacher and missionary, St. Paul.

No person would have felt such surprise as Gibbons himself if he were told that he had ever accomplished anything extraordinary. He was too genuinely selfless and modest to pay any attention to his own achievements, and too busy with the duties of the present and with plans for the future to concern himself much with what was past and gone. He had Von Ranke's feeling that history is intelligible through biography. In his address in St. Patrick's Cathedral, New York, on the occasion of Archbishop Farley's elevation to the cardinalate, he said: "I read the other day a report of some discourses by eloquent orators in New York. . . . One of the orators spoke of the new cardinal as a priest; another referred to him as a bishop; still another as an archbishop; and the fourth as a cardinal; but I do not think, so far as I can remember, there was any reference to Archbishop Farley, the man. After all, the man is everything. It is not the cardinal that ennobles the man; it is the man that ennobles the cardinal." In this case, orator as he was himself, Gibbons demanded too much from the orators of New York.

Biography of a strictly personal character is only a little less difficult than autobiography and few have succeeded in revealing themselves. Cassian strove in the fourth century to make the West acquainted with the Fathers of the Desert. He proclaimed that they possessed all the virtues; but when he came to speak of them as men, he ended by merely calling attention to the particular virtue in which each excelled. Some years ago, in order to bring out the fact that the saints

were men, and to make them better known as men, a learned French author wrote a book on the Psychology of the Saints. He arrived at many important conclusions; but it was frequently noticed that all his conclusions might be summed up in one statement—psychologically, the saints were normal, well balanced, and possessed of no mental or emotional eccentricities.

The Church alone decides who are saints, but it can be said of Cardinal Gibbons that, if he had one distinguishing psychological trait, it was his magnificent mental balance and sanity. There were no eccentricities in his character, no inhibitions, obsessions, complexes, or abnormalities. He was detached, objective, and free from inherited or acquired mental peculiarities, and in his dealings with others, he was utterly without suspicion and entirely free from malice or vindictiveness. What has been said of St. Thomas might be applied to him. "Great men, outside their sphere of greatness, may have a mannerism, or something about them that is suspicious or puerile, or, perhaps, ridiculous or even hideous; not so St. Thomas; his personality is as perfect as his works." Like St. Thomas, Gibbons, too, was *miro modo benignus*. He possessed in an extraordinary degree the power of forgiveness; and when he forgave, he forgot.

His saneness of outlook and character was, perhaps, the reason why there were few tense moments in his life. He had the gift of meeting emergencies with composure. He was always master of himself, and he had the rare faculty of promptly appraising situations and arriving at rapid decisions. He never dramatized himself, never magnified commonplace occurrences, and he had no love for parade or splendor. As far as possible he avoided public demonstrations, but he never failed to appear in public if by doing so he might advance a worthy cause. He invariably deprecated and avoided manifestations of popular favor that were merely personal. Whenever he appeared in public he dominated the occasion or the gathering, and even the most trivial assemblage became a great event when he was present. Few men of this time lived more in the public eye, and frequently as he appeared his popularity never waned.

It was often remarked of him that, though he was constantly called on to make speeches, he always said the right thing. On every occasion he was keen, alert, vibrant, even-tempered, and gracious. He was compelled to express himself on innumerable public political questions, but at no time did he incur the reproach of being a clerical politician. So great was the desire to know what he thought and said that the representatives of the great news agencies were under orders to report his every utterance, a distinction he shared with only one other, the President of the United States. He enjoyed the confidence and esteem of all classes of the population to an extent exceeded by no man of his time. The life of the city of Baltimore was tuned to his comings and his goings. He was the first citizen of his state and second to none in the esteem of his countrymen everywhere.

Fénelon was called the Herald of Revolution because, "he was the first man who saw through the majestic hypocrisy of the court and saw that France was on the road to ruin". Gibbons might be styled the Warden of American Freedom, because his voice was the first to be raised when there was danger that profane hands might be laid on the Constitution. Not once, but many times he protested against such impiety, and time invariably vindicated the wisdom and foresight of his protests. In all the changing and dissolving political and social tumult of his epoch he was a towering figure, exhorting his people to cling fast to the liberties they had won and to go on to greater and more secure triumphs without abating one iota of what they already possessed.

In his personal relations he had the rare gift of making friends and of keeping them. He was too positive in his convictions to make any surrender where principle was involved and he could differ with others without in the slightest degree giving offence. He was gracious, dignified, humble, and kindly, and his graciousness was without condescension; his dignity without arrogance; his humility without obsequiousness; and his kindliness without ostentation. He was a man of rare courage. This quality was revealed in the fact that he never threatened and was never cruel, as well as in the promptness with which he faced great emergencies. When financial ruin threatened the Catholic University through the

bankruptcy of its treasurer, Gibbons at once came to its rescue. He proclaimed that the University should go on, and, though he was in no way responsible for its condition, he undertook the work of saving it. At his word, the bishops, clergy, and people of the country rallied to its support, and the University continued its work and went on, under his guidance, to greater usefulness.

To enumerate the many public services of Cardinal Gibbons in the interest of State and Church would be impossible; but no list of his achievements would be complete without reference to his conduct in the case of the Knights of Labor.

The ideas and the movements which led to the economic transformation of Europe in the nineteenth century are as yet only partially explored and are still imperfectly understood. Chartism in England and Socialism on the continent caused universal apprehension and in many quarters deep-seated terror. Labor was commencing to learn its own immeasurable power, a power that might be used for destruction as well as for progress. This power in the United States was for the time being concentrated in the hands of a body of men calling themselves the Knights of Labor. Appeals were directed to the Church to oppose them and to stand in the way of what many believed to be the rising tide of revolution and anarchy. The lines of confiict seemed to be clearly drawn. On one side were the advocates of violence, goaded and to a considerable extent justified, by the arrogant and criminal monopolization of the riches of the country by a small band of speculators who amassed huge fortunes through fraud, bribery and corruption. On the other, the defenders of the old order, firm in their belief that through the machinery of law, the government possessed the requisite means to ensure justice for all.

When the case of the Knights of Labor came before Gibbons, he acted with his usual promptness and decision. He made the necessary investigations, secured the assurance of President Cleveland that the national government saw nothing dangerous in the demands of labor, summoned the Archbishops of the country and allayed their fears, and laid their plea for clemency before the tribunal in Rome. Gibbons openly and unabashed took the side of labor, and demands which might have

led to revolution became under his skilful handling merely a peaceful and reasonable program of social betterment. His letter to Cardinal Simeoni regarding the Knights of Labor has been called one of the great charters of the labor movement; but it was, in addition, a magnificent exposition of the manner in which this and other questions of a similar character might be brought within the competence of American law. Nearly fifty years have passed since the Cardinal wrote that letter, and its principles are still as cogent and its language as convincing as on the day it was penned.

Although he was a great figure in political and social affairs, Gibbons' life was wholly absorbed in the cause of religion. It is enough to read his public addresses and sermons to realize how fully he was convinced that individual perfection and national greatness are linked with the teachings of Christ. He believed that what was best in our civilization was directly derived from the Gospel and that progress to better things could be attained only through fidelity to the principles of the Gospel. "What," he asked, "is the secret of our social stability and order? It results from wise laws, based on Christian principles, and which are the echo of God's eternal law." He was a man of prayer and as such he seems to have realized the thought of Clement of Alexandria;—"The aim of prayer is to attain the habit of goodness, so as no longer merely to have the things that are good, but rather to be good."

Plutarch's dictum that character is revealed in matters of less moment was overwhelmingly justified in the case of Cardinal Gibbons. Everything he did was a manifestation of the consistency and fidelity which are possible only in a character that is animated by high and noble aims. The conventional deadline for a historic verdict on the value of his achievements and deeds has not yet been reached. The historian of a later time, in the light of events not yet unfolded, must pass judgment on the effect of those of his policies which were put into execution, as well as on those which were not carried through. Cardinal Gibbons would have been an unusual figure in the life of the Church at any period in its history. In his time he was the Church's best gift to America, and it is a source of gratification to know that the mold in which he was cast is not broken, and that his nobility of character and exaltation

of purpose are still the source from which others draw their inspiration.

Lord Acton, in his inaugural lecture as Regius Professor of History in the University of Cambridge, enunciated the principle that the study of History should be governed by the moral code. "I exhort you," he said, "never to debase the moral currency, but to try others by the final maxim that governs your own lives, and to suffer no man and no cause to escape the undying penalty which History has the power to inflict on wrong." Judged even by this Draconian code, for which Lord Acton was pilloried in Germany and America, Gibbons's reputation will remain unstained, and his countrymen will be vindicated for the reverence and veneration in which they hold his name.

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LIFE THROUGH HIS BLOOD.

Thoughts for the Jubilee Year.

THERE IS A LIFE which makes men like gods. Diffusing the soul with a divine glow it raises the spirit unto the lofty realms of the supernatural. Beyond the murky confines of the earth, beyond the spacious limitations of the stars, that life elevates man to the glorious life of God. This life is the life of sanctifying grace. If this godly quality permeates the soul when death keeps his grim tryst with the body, the vision of God shall reward the spirit eternally. And in the genesis of this God-like life the Precious Blood of our Saviour plays a significant rôle. Writing to the Romans, St. Paul declares: "Christ died for us; much more therefore, being justified by his blood, shall we be saved from wrath through him."[1] Through the Blood which issued from the nail-dug wounds of the Redeemer are men justified. To be justified means to partake of the divine life.[2] Grace, or the participation in the divine life, adorns and penetrates the being

[1] Rom. 5:9.

[2] Tanquerey, *Synopsis Theologiae Dogmaticae*, 22, (Paris, 1930), III, p. 35.

of the soul by means of the God-Man's Blood. This relation of justification and salvation with the Blood of the Lamb merits attention and consideration. Therefore we propose to develop the following thoughts: the humanity of Christ, the Mediator, is the instrumental cause of grace and the Precious Blood is the special instrumental cause of grace; the effects of Christ's Passion are produced through the instrumentality of His Blood; finally the Blood of Christ partakes of this instrumentality in the bestowal of grace upon each individual soul.

Christ assumed the changing vesture of flesh and blood in order to restore mankind to the high pedestal of divine grace from which it had been precipitated by the sin of Adam and Eve. Adam had offended the infinite Majesty of God and had lost for himself and his posterity any participation in the divine life. And so the Messias came to heal the rupture between God and man by joining in Himself divinity and humanity. The Word assumed human nature to bridge the infinite gap between God and man. The God-Man is, as it were, a common denominator through whom divine life flows from God to the children of men. In Himself He joins mankind and God, that men might rejoice anew in the favor of God and that God might receive becoming acknowledgement from men. It is through the humanity of our Blessed Lord that God bestows this life of grace upon the soul.

What function does the humanity of Christ exercise in winning the prize of grace? With St. Thomas we hold that the humanity in view of its hypostatic union with the Word is an instrument united to the divinity.[3] For this reason, then, the humanity of our Lord is the instrumental cause of all grace since the fall of Adam. Just as the human body is the instrument for the activity of the soul, so also Christ's humanity performs a like office for the divinity. An idea grips the mind, the figure of a beautiful poem flashes through it. In a twinkle the hand picks up a pen and records the

[3] *Summa Theologica*, III, q. 8, art. 1. "Ad primum ergo dicendum, quod dare gratiam aut Spiritum sanctum convenit Christo, secundum quod est Deus, auctoritative: sed instrumentaliter convenit etiam ei, secundum quod est homo; inquantum scilicet ejus humanitas instrumentum fuit divinitatis ejus; et ita actiones ipsius ex virtute divinitatis fuerunt nobis salutiferae, utpote gratiam in nobis causantes, et per meritum, et per efficientiam quamdam."

poetic musings of the mind. In this act the soul is the efficient cause of the nascent poem, the body is the united instrumental cause, while the hand is that particular and special part of the body by which it externalizes the inner activity of the mind. In a similar manner the humanity of Jesus is an instrument united to His divinity. Of all His external actions the Godhead is the efficient cause, His humanity is the instrumental cause.

This same instrumentality we predicate of the Precious Blood if It enjoys the privilege of hypostatic union with the divinity. In the Incarnation the Word assumed human nature, true and complete. Human were His Body and Blood because Mary was their source and fount. By the mysterious power of the Holy Ghost that human Body and Blood became endowed with the fulness of Divine Life. Christ's Blood, therefore, was hypostatically united to the divinity.[4] We cannot gainsay this fact since Christ as true man possessed a living, human body. A living, human body totally devoid of blood is as unthinkable as a living, human body utterly lacking flesh and bones. Only a corpse is bloodless, only a jellyfish lacks bones, only a skeleton is without flesh. Since blood is so necessary for a living, human being and since Christ assumed a true, living, human nature He also assumed living Blood. Because of Its hypostatic union with the Word the Precious Blood is, along with the humanity of our Saviour, an instrument united to the divinity. But we call Christ's Blood a special instrument through which grace was obtained for men, just as the hand is the special instrument of the mind for recording a poetic idea (as in the example previously cited).

In the act of Redemption the Precious Blood is especially the instrumental cause of the graces restored to mankind. From afar and in prophetic vision Isaias disclosed the suffering Messias whose apparel is red and whose garments are like theirs who tread the wine press.[5] In His agony and death Christ dyed the beauteous garment of His flesh in His own Blood. Why this carnage? Why this mangling of Him who knew no sin? It was performed out of love for the sons

[4] Lepicier, *Tractatus de Incarnatione Verbi*, (Paris, 1905), pp. 271-273.
[5] Isaias 63: 1-3.

of men and out of obedience to the decree of Divine Justice. In the present economy and by God's mandate sin was atoned for through the shedding of Blood unto death by the God-Man. Rightly may we conceive of the passion and death as one sacrificial act. It was motivated by one purpose, the restoration of the human race and the satisfaction of offended Justice. All the torments which Christ endured together with His death on the Cross equal one composite—the act of perfect sacrifice. The Redeemer shed His Blood in Gethsemani in beady drops like sweat; it purpled the scourges and dyed the thorns, it tinted the dusty way to Golgatha and stained the rugged wood of the Tree. All these sufferings form one sacrificial act in which the Word is the efficient cause, since He allowed Himself to be tortured and permitted His Blood to be shed unto death. To His Heavenly Father He offered His life as drop by drop His Blood moistened the stony soil of Calvary. While the intense sufferings of His Body also contributed to His death it was particularly the Precious Blood which was its instrumental cause. For when blood flows freely from its natural channels the inevitable result is death. In this fashion the Precious Blood of the Saviour was a fit instrument in the performance of the sacrificial act. And since Christ offered this sacrifice of Himself with true sacrificial intention, He expiated thereby the sins of the world and satisfied aggrieved Divine Justice. Through His Blood grace abounded the more, sin was destroyed, mankind was reconciled to God, Satan was conquered, the debt of sin's punishment was paid, and the gates of Heaven were reopened.

Crushed by the wine-press of the Cross Our Lord shed His Blood and in Its effusion procured the life of grace for the human race. Through the mystic wine of His Blood men could once more cry out: "Abba, Father." By adoption and by grace every soul could become a beloved child of God. A new race, a kingly people of priests[6] could dwell on the earth, men who would be like gods. In their souls would burn the flame of divine charity, they could be temples of the Holy Spirit and abodes of the Trinity. Mankind was restored!

[6] I Peter 2:9.

Now would prevail the new testament of grace in Christ's Blood over the ancient covenant of legalism and fear in the blood of goats and oxen.

Concerning the blotting out of sin the Apostle remarks: "How much more shall the blood of Christ, who by the Holy Ghost offered himself unspotted unto God, cleanse our conscience from dead works, to serve the living God? . . . so also was Christ offered once to exhaust the sins of many.[7] Sin's chafing cords had bound mankind for centuries. Its cruel bonds had enslaved the consciousness of men in stupid idolatry, in perverted cult, in grotesque rites and ceremonies. The shadow of sin hung over the Jews in the rigors of the Mosaic law and in the casuistical hair-splittings of the rabbis. Men were crushed by the slavery of sin. But with the scarlet sword of His Blood our Mediator cut the bonds of sin and severed the noose of superstition. Mankind was freed from sin's stain and hideous blemish, For He "hath loved us, and washed us from our sins in his own blood".[8]

More than this, the Anointed One reconciled men to God. The prodigal children were returned to their loving Father from out of the house of bondage. Through the priestly oblation of His spotless Blood the Redeemer satisfied the righteous indignation of God. Now souls could go back to the embrace of their Father; the human race was no longer outlawed. " . . . You, who sometimes were afar off, are made nigh by the blood of Christ".[9]

Through the Blood of the Lamb the archenemy of mankind lost his sway over souls. No longer would he count the world his kingdom. No more would he roam the earth freely and add recruits to his fiendish legion. His power over men is limited and subjected. St. John says: "And I saw an angel coming down from heaven, . . . And he laid hold on the dragon the old serpent, which is the devil and Satan, and bound him for a thousand years."[10]

The debt of our sin was paid not by gold and silver,[11] not

[7] Hebrews 9:14, 28.
[8] Apoc. 1:5.
[9] Eph. 2:13.
[10] Apoc. 20:1-2.
[11] I Peter 1:18-19.

by stocks and bonds, but by the Blood of the Son of God. Through that ruby Price of our Redemption Christ extinguished the debt of punishment due to sin. For His sacrificial act was divine and hence of infinite value. In this His Passion was more than sufficient; it obtained superabundant satisfaction for the sins of men. With the rendering of satisfaction there is likewise paid the debt of punishment.[12] Thus by His Blood was sin's staggering debt removed from the human race and men could walk erect in the flaming sun of Divine Love.

Because of Adam's ruinous sin he and his descendants were barred from entering into the heavenly Jerusalem. That sin locked heaven's gates to human nature. As a mighty wave the Blood of Christ's sacrifice burst the locked gates of Paradise and reopened them to the children of Adam. "Christ, being come a high priest of the good things to come, . . . by his own blood, entered once into the holy of holies, having obtained eternal redemption."[13]

By means of His Blood our Divine Saviour died and won for men their lost heritage—the adoption of sons. Still our Mediator restored this treasure to the human race as such. Only through the coöperation of the individual properly disposed would this life of grace be given to each one personally.

It is precisely this bestowal of grace on individuals through Christ's humanity and through His Blood that engages our attention now. According to the Angel of the Schools the humanity of Christ is an instrument united to the divinity in the granting of grace to every soul.[14] But in a particular manner this instrumentality belongs to the Precious Blood when we call to mind the essential rôle of Blood in Christ's sacrificial act, when we consider that It is hypostatically united to the Word, when we remember that grace was regained for mankind through the special instrumentality of that Blood. By nature blood conveys corporeal life to the members of the body. In virtue of Its hypostatic union with the Word

[12] *Summa Theologica*, III, q. 49, art. 3, ad resp.

[13] Hebrews 9: 11-12.

[14] *Summa Theologica*, III, q. 62, art. 5. "Ad primum ergo dicendum, quod 'Verbum, prout erat in principio apud Deum, vivificat animas,' sicut agens principale; caro tamen ejus, et mysteria in ea perpetrata operantur instrumentaliter ad animae vitam; . . ."

this natural capability of Christ's Blood is raised supernaturally so that It is an apt instrument for the conveying of supernatural life to the members of the Mystical Body. Consequently it is fitting that the Precious Blood be the special instrumental cause in the bestowal of grace to our souls.

With rythmic harmony the Precious Blood and the seven Sacraments operate in the sanctification of souls. There is present in the process a twofold instrumentality. Concerning the sacraments and our Lord's humanity the Angelic Doctor holds that the sacraments are separated instruments and that the sacred humanity is a united instrument.[15] In the carving of a statue the chisel in the sculptor's hand is a separated instrument; his body is an instrument united to his soul through which he manifests the image in his mind; but his hand is a special united instrument, for it directs the chisel and uses that tool immediately. In the bestowal of grace upon our souls the sacraments are the chisels and mallets of the Divine Sculptor by which He carves on the drab naturalness of our souls the divine lines of His own Life. Christ's humanity is the instrument united to the Artist through which this life is reproduced, but the special united instrument, the hand which grasps the chisel, the Precious Blood of Our Redeemer. Thus all heavenly gifts of grace to men since the Fall come through the Blood of Jesus.

Since the sacraments are instrumental causes of grace we might designate the Precious Blood as the "Sacramentum Unitum". A sacrament is a sensible sign divinely instituted and permanently enduring to signify and confer grace.[16] Now the Precious Blood is a sensible sign since It is material, and by nature It conveys corporeal life. "The life of all flesh is in the blood."[17] Because of Its hypostatic union with

[15] *Summa Theologica*, III, q. 62, art. 5. "Respondeo dicendum quod, sicut dictum est (art. 1 huj. quaest.), sacramentum operatur ad gratiam causandam per modum instrumenti. Est autem duplex instrumentum: unum quidem separatum, ut baculus; aliud autem conjunctum, ut manus. Per instrumentum autem conjunctum movetur instrumentum separatum, sicut baculus per manum. Principalis autem causa efficiens gratiae est ipse Deus, ad quem comparatur humanitas Christi sicut instrumentum conjunctum; sacramentum autem sicut instrumentum separatum. Et ideo oportet quod virtus salutifera a divinitate Christi per ejus humanitatem in ipsa sacramenta derivetur. . . ."

[16] Tanquerey, *op. cit.*, III, p. 216.

[17] Lev. 17:14.

the Word It is elevated to a supernatural plane so that It signifies and confers life, the supernatural life of grace. Permanent is this Sacrament of the Precious Blood because Christ "now dieth no more." In Thomistic parlance the sacraments are physical, instrumental causes of grace.[18] So too, the Blood of Christ is a physical, instrumental cause of grace for us. Thus bread and wine signify food and drink, but in the Holy Eucharist by Christ's institution they become His Body and Blood at the moment of consecration and are the spiritual food and drink of the soul. In like manner the Precious Blood which naturally contains and conveys bodily life to Christ's body, in virtue of the hypostatic union signifies and confers spiritual life to souls—grace. Hence the Precious Blood is the living Sacrament of divine grace for all of us, It is the crimson fountain from which we drink the waters of godly life.

What divine gifts are showered upon men through the Blood of the Redeemer! All graces since Adam's sin. During the days of the patriarchs and under the strictures of the Mosaic law souls received grace only in virtue of the future Blood-shedding of the Messias. In the dispensation of charity the Blood of the Holy One is the life-giving stream which slakes men's thirst for life divine. From It issue supernatural life and heavenly favors. Through the Blood of the Lamb men have received those extraordinary "gratiae gratis datae." Whether it be the inspired words of a St. Paul or the marvelous deeds of a Xavier, whether it be the prophetic voice of a St. John or the discerning of spirits of a Curé d'Ars, whether it be power over devils or the gift of tongues, none is given for the benefit of men save through the Blood of Jesus. "Gratia gratum faciens" adorns the soul in virtue of the "Sacramentum Unitum"—the Precious Blood. Through it supernatural paraphernalia deck the soul: habitual grace which permanently pervades the spirit and raises it to a supernatural state of being; actual graces which aid to inaugurate, accompany, and preserve the indwelling of the Holy Spirit; the special sacramental graces; the infused virtues which supernaturalize the faculties of the soul; the gifts of the Holy Ghost

[18] Tanquerey, *op. cit.*, III, p. 265.

which help the soul to obey promptly and readily the inspirations of the Holy Ghost.

One might continue to enumerate the graces proper to the sacraments, or one might consider that graces received apart from the sacraments are also granted through the Blood of our Divine Saviour. But it is not necessary since we have realized our purpose of manifesting the sublime relation existing between the Precious Blood and the supernatural life of the soul. Great, indeed, is our dependence upon the Blood of the Saviour for this essential gift by which we are made just. Worthy of adoration and heartfelt devotion is the Ruby Fountain of Salvation, not only because It is the Blood of God, but also because of Its essential activity in our sanctification. True beyond exaggeration is the canticle of the ancients in the Apocalypse: "Thou art worthy, O Lord, to take the book, and to open the seals thereof; because thou wast slain, and hast redeemed us to God, in thy blood, out of every tribe, and tongue, and people and nation." [19]

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ASPECTS OF CATHOLIC LIFE IN AMERICA.

CHRIST AND THE OTHER SHEEP, which is the title of an article in the May issue of THE ECCLESIASTICAL REVIEW, by the Rev. Dr. John M. Cooper of the Catholic University, Washington, is an arresting study, commanding serious attention. However, a deep appreciation of the frankness, honesty and of the no little element of truth in all that Dr. Cooper has written does not dispel the thought that there should have been a qualification of some of the statements in the article and that reference should have been made to causes that explain, in a measure, certain aspects of Catholic life in America.

For these reasons the following comments appear to be in order.

1. Some questions in the article seem to be, in effect, indictments of the Church and her followers. The reference to the status of women is an illustration in point. It is asked, "In

[19] Apoc. 5:9.

how far have we Catholics done our part under God's grace really to raise the position of woman? In how far have we failed? What are we doing to-day to raise it?"

An adequate history of this subject, which, as Dr. Cooper says, is badly needed, would be highly revealing; but can any history of the past, or the present, make less important or significant the outstanding and undeniable fact that to-day the Catholic Church is practically the only organized institution that withstands, persistently, insistently and consistently, the teachings and practices that tend to the degradation of woman, the corruption of the marriage relation and the destruction of the family.

2. Decency of speech provokes the following question, "Have we in reality cleaner lips than those not of our faith? Are we so much cleaner and more reverent in speech that the world may know that we are the disciples of Christ, because we love His Name and on account of this love make reverent use of it?" Who can throw light on this matter? It is no answer to say, "Over and over again Catholic students have vehemently expressed their honest convictions that there is more indecency on Catholic campuses than on non-Catholic ones." Surely the testimony of these students whose experience is necessarily limited is not conclusive evidence that their opinion is well founded. Dr. Cooper realizes this and admits that "such a statement is more easily made than proven, but so too is the denial of the statement."

If it is difficult to prove or disprove the charge, why do more than ask the question? But to ask it and then to say that certain Catholic students express vehemently their honest conviction that indecent language is more common in Catholic colleges than in non-Catholic colleges, without doubt will create a prejudice among many readers against Catholic institutions. Whatever be the honesty or sincerity of these students in arraigning the young men at Catholic schools, it is certain that any one who is disposed to make an investigation will discover that, even though conditions in Catholic colleges are not what they should be, the state of affairs as to moral conduct and indecent language in non-Catholic colleges does not justify Catholics or non-Catholics who attend them to sit in judgment upon Catholic colleges.

3. Catholics in political life are mentioned. The question is raised, "In reality are we Catholics better citizens than our non-Catholic brethren? Is it a well recognized fact that in American public life the great majority of Catholics are usually found as supporters of the higher type of statesmen?"

Who can state the precise truth as to the relative political integrity of Catholics and non-Catholics? To do so is not easy. No one denies that Catholic professional politicians, too often, bring disgrace upon the fair name of the Church, that certain Catholics judge leniently the scandalous practices of disreputable office-holders who enrich themselves by robbing the Government and blackmailing private citizens.

Nevertheless a glance at the history of the official life of America—whether in the administration of cities, states or of the National Government—suggests questions about non-Catholics as searching as those that Dr. Cooper asks about Catholics. Is it an exaggeration to say that the most notorious corruptionists, especially in Washington, since the foundation of the Nation, have been non-Catholics, placed in power by their co-religionists, because Catholics have been and are today, a minority of the electorate?

At this point a comparison might be made. Two sections of the country are contrasted, each having a population reaching into milllions. In one section are the great centres of Catholic population and the great colonies of foreigners. In the other section Catholics and foreigners are comparatively few in number and unimportant in influence. Official statistics show that in everything that enters into the higher life of peoples the section with few Catholics and still fewer foreigners is decidedly inferior to the section where Catholics and foreigners are numerous. The precise causes for this difference cannot be stated. No doubt, many factors, other than religion and nationality, must be given consideration before a judgment as to the relative conditions in two sections of the country can be justly formed. Nevertheless, in view of the oft repeated charge that Catholics and foreigners are a menace to the common good, it is at least interesting to note that, in many respects, those parts of the United States where Catholics and foreigners are numerous are immeasurably superior to those where they are an insignificant minority.

In passing it may be worth while to recall an incident that happened during the administration of President Grant. It is told in *Harper's Magazine,* March, 1925, in an article entitled, "A Boy in the White House: Recollections of My Father, General Grant" by Jesse R. Grant. The writer says:

> The position of Post Trader was at most posts a fat plum, and the Traders robbed both the Indians and the Government with cheerful impartiality. President Grant, in order to correct the abuses in the various Trading Posts, offered the appointment of Post Traders to the authoritative heads of the various church denominations, both Protestant and Catholic. As I recall it, the Catholic and every Protestant denomination but one, recommended men who were duly licensed Post Traders.
>
> It was long after that father acquainted me with the result of this effort to secure honest men for the Trading Posts. With a grim smile which but emphasized the disappointment in his voice, he told me that, of all the appointees recommended by the various ecclesiastical denominations, only those endorsed by the Catholic Church had proven incorruptible.

4. Dr. Cooper proposes the following questions: "Are we more sober and temperate in drinking than those outside of the Church? Are we more truthful and honest?" It is then said that a test of honesty in academic examinations showed that a group of Catholic High School students scored significantly lower in honesty than comparable students in public schools. Here again, a statement, concerning the results of an examination, gives to the questions the character of an indictment. All teachers know that examinations try severely the honesty of those who take them. It is not pleasant to learn that more Catholic boys than non-Catholic students on the occasion mentioned by Dr. Cooper fell by the wayside. But a singular case is hardly sufficient to warrant the conclusion that in such matters the conscience of a Catholic student is less sensitive than that of a non-Catholic, for side by side with the results of this particular examination may be placed the fact that in a certain secular school where Catholic students were few, a questionnaire elicited the information that practically all in the class undergoing an examination paid no heed to the so-called honor standards.

5. The charge is made that Catholics are indifferent in affairs of public concern, though active in the promotion of their

own interests. Without doubt this non-participation in movements for the common good is to be lamented. But is there not a reason for this state of affairs? At one time in the United States "No Catholics need apply"—"No Irish need apply"—were not idle notices. Catholics were not welcome in civic movements. It is not to-day, nor yesterday, that discrimination, notorious and common, against Catholics was the accepted policy among non-Catholics. It is instructive to turn back a few pages of history. One chapter tells of the bitter struggle in which religious and racial bigotry had a major part, when, for the first time, a Catholic, Mayor Grace, was elected, by a small majority, to the mayoralty of New York. There are cities to-day in which the election of a Catholic to the supreme magistracy is impossible. There are parts of the country where no Catholic is permitted to teach in the public schools. Laws declaring that there shall be no religious discrimination against candidates for positions in public schools are flouted in many places. Officials of the State Department of Education and local superintendents, through cowardice or self-interest, refuse to enforce the law. A daily newspaper with pretentions to nation-wide influence advertises in a far-distant city for a pressman (Protestant). Hostility to and discrimination against Catholics are not confined to Ku Klux Klans and other ignorant and ill-informed people.

Those who think that bigotry does not stir some of the so-called educated classes may be disillusioned if they read the *Atlantic Monthly* of May, 1933. Mr. Owen Wister, on pages 538, 539, leaves no doubt what his views and those of John Jay Chapman are about the Catholic Church. "Impudence" is the choice term Mr. Wister applies to the action of a prelate of the Roman Catholic Church who presumed to express an opinion about the teachings of Harvard College. On page 559, Gamaliel Bradford, in a personal letter to M. A. DeWolfe Howe, writes in a fashion characteristic of the ordinary everyday bigot.

The *Harvard Journal* recently printed a coarse, vulgar and outrageous attack upon the Catholic Hierarchy because of the campaign for decent movies. The *Menace* in its worst days never stood sponsor for anything so vile as this publication issued from a reputed seat of culture and education. The

apology gave no sign that the editors of the *Journal* either regretted or realized the grossness of the insult.

Is it any wonder that such experiences of bigotry and discrimination continuing through many generations threw Catholics back upon themselves; made them "clannish" and chilled the desire to bear their share in public undertakings in which contact with non-Catholics was unavoidable? Self-respect often compelled them to stand apart, even in movements for the common good, from those who they knew despised them, doubted their loyalty, yet would use them to serve their own selfish purposes. Sometimes, too, Catholics are willing to join hands with their fellow citizens, but for conscientious reasons cannot do so. The consequences of deeply rooted and long-standing causes cannot be corrected in a generation or two.

6. Justly and properly Dr. Cooper dwells at length upon the negro question, as far as Catholics are concerned. In respect of their attitude toward slavery he asks the following questions: "Did we (Catholics) take anything like our proportionate share in opposing and in fighting this un-Christian institution?"—"Did not more than one of our Catholic leaders in this country play and dally and compromise, where in all human justice there was no room for compromise, at least no room for compromise in moral principle?"

The implications contained in these questions may be open to discussion. But even if it is admitted that they are undeniable, and if it is conceded that bishops, priests and laity today have a responsibility to do their part in dealing with a problem which, unsolved, means disaster to the nation, who shall say that there were no extenuating circumstances in the past for the apparent indifference to this great evil? First, what was the status of Catholics during the slavery period? Up to the Civil War, Catholics were a small minority and the least powerful in shaping public opinion, of all the elements in the population. This was especially true in the South. Catholic leaders, members of the hierarchy, may have done very little to bring about the destruction of slavery. The question is, was it possible for them to do more?

If it be said that the Abolitionists waged war against the iniquitous institution, the reply is, Bishops of the Catholic Church were in a position totally different from that of the

anti-slave agitators. They were fixed in their sees. They had many responsibilities. They were not always free to express their opinions or to carry out certain policies. They knew very well that the American people in all parts of the country, until after the Civil War, dealt summarily with those who organized for the freedom of the slave. Attacks upon slavery would produce no results, and would render futile the specific work for which they were consecrated. This is clearly demonstrated by a study of the temper of public opinion toward slavery, both in the South and the North, until the Civil War began. More than one historian speaks of the almost insuperable difficulties in the way of every movement to end slavery. John Bach McMaster in *A History of the People of the United States,* says:

> The treatment of the free negro in many of the free States was not much better than that meted out to him in the South.
>
> With the coming of the new year (1835) the churches began to take sides on the slavery issue.

While anti-slavery societies were formed by preachers in New Hampshire, Massachusetts, Maine, New York and Michigan, yet

> the Methodist Bishop of New Hampshire repudiated the abolitionists; the American Bible Society declined to accept money from the American Anti-Slavery Society to be used to put Bibles in the hands of slaves, and the Baptist General Tract Society of Philadelphia required its general agents to pledge themselves not to meddle with the question of slavery. The Baptist Board of Foreign Missions, in reply to an appeal from the Baptist ministers in London, urging the Churches to help on emancipation, declared that emancipation was hazardous, that agitation of the issue would split the Church, that slave-holding Baptists were sincere followers of Christ and knew the true interests of the slave. . . .
>
> An Englishman charged with being an abolition agitator was hanged near Lynchburg (Va.).
>
> George Thompson (an Englishman) was mobbed at Lynn and howled down at New Bedford. A town meeting in Canaan, New Hampshire, having voted for the removal of the Noyes Academy where black as well as white students were received, a mob gathered with ninety yoke of oxen, moved the building half a mile and left it in the midst of a swamp. . . .

Thompson narrowly escaped the mob at Concord, Whittier was pelted with mud and stoned. A gallows labelled 'by order of Judge Lynch' and provided with a noose for Thompson and another for Garrison was erected in the street before Garrison's Boston home.[1]

The kind of public opinion that dominated a city like Philadelphia, where the Declaration of Independence "that all men are created equal," was proclaimed, is described by Agnes Repplier in *Philadelphia, The Place and the People* (pp. 343, 344):

> The anti-slavery agitation which grew more violent after 1830, awoke such passionate resentment and opposition in the hearts of the masses that riot followed riot. Negroes were pelted in the streets, white men who pleaded their cause were pelted on the platform. Houses occupied by negroes were burned to the ground, and their inmates fled in abject terror beyond the city limits. In May, 1838, the Abolitionists held their meetings in Pennsylvania Hall, on Sixth Street, and many prominent agitators denounced the accumulated evils of Slavery. Among the rest, John Greenleaf Whittier, then editing the *Pennsylvania Freeman,* read a poetical address, in which he rejoiced—prematurely—over the consecration of the hall to the noble cause of emancipation.
>
> One door is open and one temple free
> A resting-place for hunted liberty.
>
> It was not open long. Two nights later, the mob burned it to the ground, and Whittier, disguised in a wig and white overcoat—like the detective of melodrama—watched the work of destruction, and sighed over the non-prophetic character of his verse.

Six years later, in the same Philadelphia, mobs burned Catholic Churches and Convents. In October, 1859, John Brown with a small group of whites and blacks seized the Federal Arsenal at Harper's Ferry, Va. He was captured, tried for treason and executed. But though, after the Civil War began, "John Brown" was glorified on the march and in the camps by the Federal armies, what happened in 1859, almost on the eve of the attack on Fort Sumter, when Brown's body was brought to Philadelphia on its way to final burial. That a city of the South should show scant honor to the remains of the great abolitionist was what might be expected, but that

[1] Op. cit., vol. VI, pp. 271, 277, 284.

Philadelphia, a northern city, should be hardly less ruthless than when Pennsylvania Hall was burned twenty-one years before, is, to say the least, astounding. The story is told in the *History of Philadephia.*[2]

> Mayor Henry was determined that it [John Brown's body] should not not remain here [Philadelphia] if he could possibly secure some other disposition of it.
>
> To the requests of the Abolitionists at the depot, and of a deputation of colored people from "a sympathy prayer meeting" that has been held at the Shiloh Baptist Church, Mr. Henry replied that the peace of the city was more important than their arguments. When the train arrived with the remains of Brown, it was found necessary to practice a trick on the clamorous crowd in the streets. A box, decked out as if it were a coffin, was solemnly carried out by six men, and soon afterward the real body was quickly and safely conveyed to the New York Ferry at Walnut Street Wharf.
>
> These demonstrations by the sympathizers with Brown aroused the passions of the lawless, and caused no little concern to the mercantile interest. The Abolitionists met with little consideration from the great majority of the people. The feeling of the community at this time was essentially a conservative one.

In face of the public opinion both in the North and South —toward slavery—an opinion that too often expressed itself in violence and arson—how much could Bishop England of Charleston (1820-1842), courageous, fearless and liberty-loving as he was, or Bishop Kenrick of Philadelphia (1830-1851) and later Archbishop of Baltimore (1851-1863), have accomplished by a crusade against slavery? It would seem indeed that a dispassionate survey of the times shows that discretion, and not weakness or cowardice, characterized the attitude of these and other leaders of the Church toward this great evil. In this connexion one might well ponder the words of Cardinal Newman: "It has not always been possible for the Church to do upon the spot that which was abstractly true."

7. Finally, it seems ungracious to refer to the great Newman as an example of indifference to the scandalous abuses of the industrial world.

Newman fulfilled a high mission in an eminent degree. He has meant much to the Church for a hundred years. Is it fair, therefore, to ask, "Did he ever do aught by word or

[2] Scharf and Westcott, vol I, p. 732.

deed to strengthen the arm of the little band in England who were fighting against powerful odds for the cause of elementary and obvious Christian justice to the poor?"—Who can assert definitely that he did not do so? Even if he gave no encouragement to those who were battling for the poor, in view of what he did do, in his own sphere of action, why should he be judged so severely, because he did not do more? "No man", says the missionary Bishop James E. Walsh, "can do everything, and if he wants to be anything, the best way is to begin by not being other things."

In 1875 Cardinal Newman wrote five letters in answer to a number of questions asked by his nephew J. R. Mozley. The letters were published in the *Contemporary Review,* Vol. 76, 1899, and a few extracts from them may not be out of place in the present discussion.

The burden of the Mozley's questions is "whether the real conduct of the Church of Rome had been in accordance with that spirit of morality and goodness which should mark a divine example and a divine teacher." In the course of his reply the distinguished Oratorian said:

> The great question to me is, not what evil is left in the Church, but what good has energized it and been practically exercised in it and has left its mark for all posterity. The Church has its sufficient work if it effects positive good, even though it does not destroy evil except so far forth as it supplants it for good.
>
> Of its greatest and best achievements it cannot, from the nature of the case, leave memorials. . . .
>
> I grant that the Church's teaching, which in its formal exhibitions is divine, has been at times perverted by its officials, representatives, subjects, who are human. I grant that it has not done so much good as it might have done. I grant that in its action, which is human, it is a fair mark for criticism or blame. But what I maintain is, that it has done an incalculable amount of good, that it has done good of a special kind, such as no other historical polity or teaching or worship has done, and that that good has come from its professed principles, and that its shortcomings and omissions have come from a neglect or an interruption of its principles. . . .
>
> The Church has a dark side, so it has a light side also.

Whether there is agreement or disagreement with the statements made in Dr. Cooper's article, or with the implications of the various questions therein, there can be no minimizing the fear that, perhaps, after all, the Catholic Church in the United States is not fulfilling in proper measure her mission to spread the Kingdom of God on earth. The possibility of a situation so alarming cannot be dismissed lightly or discredited by claims regarding the influence of Catholic teaching in the religious, intellectual, social and religious life of the nation.

In this stimulating analysis of Catholic activities, those who administer the Church in the United States will find matters of the greatest moment which cry aloud for attention and remedial measures.

✠ PHILIP R. MCDEVITT,
Bishop of Harrisburg.

CATHOLIC ORGANIZATION FOR BETTER MOTION PICTURES ABROAD

THE MOTION PICTURE INDUSTRY has two major departments—Production and Exhibition. Both must reckon with the Public. Catholic Action, therefore, to be effective in the realm of Motion Pictures, must be active in these three fields. Moreover, since Motion Pictures are the concern of all, both individuals and groups, Catholic Action must be all-inclusive; since dissipated activity is doomed to failure, it must be well coördinated; since it has to deal with a highly specialized industry, it must be directed by competent experts.

This is the platform upon which the Belgian Centre Catholique d'Action Cinématographique was erected some ten years ago. It is composed of three Committees: the Committee of Patrons, formed of and by the Bishops of Belgium, who associated with themselves certain prominent and influential individuals; the General Council, comprised of delegates from all organized Catholic works and groups, backed by the authority of the bishops and working with the Superior Committee of specialists who form the administrative, vital organ of the Catholic Center for Action on the Cinema. This

Superior, or Executive Committee, counts in its membership a Chaplain General who represents ecclesiastical authority, a General Secretary and one other priest, a professional man, a business man, a laywoman as President and a layman as Vice-President. The Committee functions from a central office. It is responsible for the organization of media to facilitate and insure Catholic influence in the three fields of activity: Production, Exhibition and the Public.

Up to the present time Belgium does not compete in the field of motion picture production. It is not a producing country. The Catholic Center, therefore, exercises its influence on production indirectly through its organization for the distribution of films. This organization operates on a strictly business basis and has done so for ten years. It is recognized in the Belgian market as on a parity with other corporations and professional groups. It buys specialties for the Belgian market and thus acquires exclusive rights over certain selected pictures. These rights include that of suggesting and effecting changes for the improvement of these pictures. Necessarily, it is in direct contact with the producers of all countries. It represents to them the disiderata of its clientèle and, consequently, effects ameliorating changes in scenarios. As a distributing medium, it has business relations with the exhibitors, who must buy from it the films over which it holds exclusive rights. The exhibitors also know full well that they may count on its influence to promote the success of a film which meets the standards set by the Catholic Center.

A more direct influence over exhibition is wielded by the Catholic Center through its Federated Catholic Motion Picture Houses, a block of some three to four hundred halls, incorporated in 1928 as a "Coöperative Society". This federation is able to set and maintain a standard which would be difficult, if not impossible, for the isolated exhibitor. As purchaser, it influences production in a strictly business way. It represents a capital investment of approximately $10,000. In 1933 it did a $150,000 business as against a $30,000 business in 1929. The introduction of sound pictures is largely responsible for a sudden increase both in costs and profits. "Talking pictures" are being exhibited in most of the halls of the "Coöperative Society". The best modern technique is the goal set for all of

its motion picture houses. It enjoys the full endorsement and encouragement of the ecclesiastical authorities. Catholics are urged "not to dissipate their energies . . . but to rally around this Center and to promote its success". So it is, unquestionably, a going concern and a power to be reckoned with in Belgian life.

Behind and beyond all this, however, there must stand an informed, educated, organized Public. To this end, the Catholic Center controls an Information Service on current Motion Pictures. It promotes Education by means of conferences and study clubs, using the General Council as the instrument for the radiation of this education to all organized groups. Furthermore it has organized "The Catholic League on Films". The League is the mass organization of Belgian Catholic Action on motion pictures, the great army of Catholic public opinion. Its objectives, as stated by the President of the Superior, or Executive Committee of the Catholic Center are:

1. reaction against decadent shows;
2. definite effort in favor of films that provide what Catholics want and should want—healthful recreation consonant with beauty and goodness;
3. the development of motion pictures as a medium of Christian art.

The League is strongly centralized through the Catholic Center for Action on the Cinema, of which its Central Committee is an integral part. Its flexibility is secured by means of Local Committees with Local Centers. These Local Committees and Centers have as their function:

1. to secure information on local tastes, needs and the type of pictures frequented;
2. to spread information helpful in selecting pictures;
3. to work with the local press on every angle of motion picture publicity;
4. to collaborate with exhibitors who are disposed to cooperate with the League;
5. to urge civil authorities to oppose bad films and to sustain the League's censorship of children's programs;
6. to support and to organize meetings for better motion pictures;

7. to see that the League's directions are carried out in their locality;
8. to uphold the general policy of the League and of the Catholic Center for Action on the Cinema;
9. to recruit members and subscribers.

The Catholic Center carries, for the benefit of the public, three types of service: Documentation, Selection of Films, Press.

The Documentation Service will provide, eventually, (a) complete, classified bibliography, covering religious, social and legal questions treated in motion pictures; (b) lists of all the organizations, both Belgian and foreign, directly and indirectly connected with motion pictures; (c) data on Catholic, anti-religious, social, cultural or scientific propaganda carried on through motion pictures; (d) information concerning the professional and technical organization of the industry—books, reviews, corporations, scenarios, directors, artists, technique, etc. This work remains to be realized, although it is actually in process along an established procedure. At the present time the Catholic Center has on file a complete list of films, classified alphabetically, with critical appreciations from the standpoint of religion, morals, culture, art and popular taste, emanating from Catholic organizations in Germany, France, Italy, Austria, Holland and Belgium. Films are also listed and classified ideologically by means of clippings from fifty or more publications of different countries. The Center carries, furthermore, a complete alphabetical file of the scenarios of all films shown in Belgium during the past few years.

The very important Service of Selection of Films renders critical appraisals of all films based on religious and moral principles and artistic and cultural values. The work is done by a group of specially trained priests, laymen and laywomen, numbering about twenty. Very definite regulations govern their procedure and doctrinal points are given special consideration. All films have to be previewed and the appraisals published before the films are shown on the screen to the public. This requires quick work. To reduce errors of judgment to a minimum, members of the Committee on Selection are provided with a prearranged questionnaire on which to record their findings. This questionnaire covers essential points to

be considered and the required standards. This first release, necessary in order to convey some information to the public on which to base a choice of films, is known to be only tentative. For its appraisal is subject to revision by the Committee as a whole. Their final appraisal is the authoritative guide for the programs of the Coöperative Society of Catholic Motion Picture Houses. Points touching doctrine and morals are always reviewed by a priest. The Service of Selection keeps in close touch with similar work done by Catholic organizations in other countries. It stresses the great advantages to be reaped by all Catholic organizations if only uniform principles and similar methods might be adopted and maintained by common agreement.

The Catholic Center for Action on the Cinema and the Catholic Press are mutually dependent. Coöperation between them is essential. To this end, the Press Service of the Catholic Center issues to Catholic papers (twenty-six at the present time) the findings of the Committee on Selection. It furnishes, on request, original articles, news items, anything, in fact, of interest pertaining to Motion Pictures. This work is accomplished by a staff of secretaries and editors with the collaboration of volunteers who are keenly alive to the importance of the work. Representatives of the Catholic Press occupy an important place in the General Council of the Catholic Center, for it is through the Press that the Catholic public receives the information regarding motion pictures upon which its conscience and intelligence must be brought to bear.

Such doctrine and morals are of the magisterium of the Church. It is the mind of the Belgian Catholic Center for Action on the Cinema that the public has a right to look for guidance that is authoritative on questions of doctrine and morals when these are woven into the fabric of the film. To respond to this need as far as may be, appraisals of the handling of doctrinal or moral questions in a film, are, as already stated, the special charge of the clerical members of the Committee on Selection. They are appointed to this work by their ecclesiastical superiors. Secondly, the full coöperation of the Catholic Press is sought in giving publicity only to the appraisals furnished by the Press Service of the Catholic Center. Naturally, the matter is not so simple as it sounds.

The Catholic Press has a rightful independence to preserve, yet, on the other hand, it has a major part to play in the heroic program of Catholic Action. Fully aware of the difficulties to be overcome and the sacrifices demanded, the Catholic Center endeavors to serve the Catholic Press generously and effectively through its highly specialized Press Service.

One of its specialized activities is a weekly Motion Picture Chronicle prepared for the French Catholic Radio broadcast and a bi-monthly Chronicle prepared for the Flemish Catholic Radio broadcast. Furthermore, the Press Service is responsible for the section devoted to Motion Pictures in *Soirées. Soirées* is an up-to-date magazine founded by the Catholic Center for Action on the Cinema in conjunction with other groups of Belgian Catholic Action.

The Center or headquarters is the heart of this whole movement. United through this Center, Catholic Action in the motion picture world looks forward hopefully to the creation of a great Catholic film which will stir the world (a venture will probably be made with *Maria Chapdelaine*). Its larger and more immediate objective, however, is the penetration of all films with a standard of morality that is Christian. For the full achievement of these ends, it seeks international Catholic organization or, at least, organized coöperation. It aspires to make all Catholic Picture Houses public halls of the highest standing. This objective can only be attained through the collaboration of enterprising Catholic business men who sense the importance of motion pictures and realize their Catholic responsibility toward them. The Center furnishes the machinery for such intensive education of public opinion as will expedite a conscientious and intelligent Catholic repercussion.

Organization in France is slightly different but no less complete. The Catholic Committee on Cinèmatography is a department of a more comprehensive organization, the Catholic Center of Collaboration. Its departments cover Radio, Press, Drama and Motion Pictures. France has three Catholic concerns producing motion pictures—one in Paris, one in Clichy, and one in Lyons. The Selections or appraisals of the Catholic Committee are published in the two magazines that serve as official organs—*Les Dossiers du Cinéma,* a technical publica-

tion, and *Choisir,* a magazine for family and general reading. The Center of Collaboration acts as an agency for the distribution of films as well as of information. It has the direction of a federation of halls for family programs and an office at Lille for the production of family pictures. The Woman's League for French Catholic Action and other women's organizations are active in protesting against the exhibition of immoral films and in educating public opinion.

Distinctive Catholic organization for better motion pictures is more recent in Italy. The Coöperative for Educational Motion Pictures was organized in Milan two or more years ago and the Center for Educational and Religious Motion Pictures, more recently in Rome. The founder and director of both is a prominent and most capable priest. Lay people are associated in the work as in Belgium and France, the President of *Lux Christiana,* the organization in Rome, being a laymen. Films are reviewed and critical appraisals are published in the *Cinematographic Review.* Articles are also furnished the general press and the *Osservatore Romano.* Standard programs are recommended to a large number of halls owned by Catholic organizations. The Italian organization focusses its effort upon the substitution of good films for bad. It stresses the educational value of motion pictures and their positive place in the program of religious education. The members of the Young Women's Section of Catholic Action in Italy pledge themselves not to attend immoral and dangerous shows. A special magazine is edited to serve the young people and to guide them in such a way as will enable them to fulfil this pledge. Notable achievement has already crowned the two-year effort of Catholic organization for better motion pictures in Italy. The summary presented by the Reverend Director, to the delegates from Catholic organizations to the International Congress for Educational Cinematograhy in Rome last April, and the statistics given by him were acclaimed by his audience as a truly remarkable accomplishment. *Lux Christiana* acted as host to this special meeting held at its headquarters.

In Poland there is a severe Government censorship of immoral films and a heavy tax is levied on films of an inferior

character which tends to their exclusion. For this reason Polish Catholics feel it no longer necessary to maintain a special center for Catholic Action on Motion Pictures. There is, however, a Board of Censors of films touching religion, composed of two priests appointed by the bishops. Catholic Action devotes itself chiefly to the education of the public. The Council for the Moral Protection of Youth, a Catholic organization, supplies school teachers with an information service on films. Weekly and monthly reviews of films are published and the Catholic weeklies and monthlies devote much space to education of the public in the matter of conscientious and intelligent appraisal and choice. Catholics, especially the women, collaborate on public censorship boards and exert a very decided influence.

Austria has a Catholic Film Committee which voices its opinion and recommends films to the exhibitors. All who are interested in motion pictures and the problems they present, are under heavy obligation to German Catholics for that very valuable publication on motion pictures, *Film-Rundchau.* This publication was founded by Father Muckermann and has been continued, for now seven years, by his brother. Spain has its House of Catholic Art which enters the field as a producer of religious motion pictures. Portugal brings to bear on the exhibitor the influence of a special Catholic organization devoted to this work. Chile publishes selective appreciations and seeks to guide public opinion also by means of posters, set up in conspicuous places, to advertise films that meet the requirements of Christian morality. The headquarters of their organization of Catholic women collaborates with the Government censorship of films. The bishops and clergy direct the conscience of the people in this important matter in spiritual retreats, sermons and in Catholic publications. In Mexico, the Knights of Columbus publish a pamphlet for members which circulates rather widely as a guide for public opinion. The Young Women's Section of Catholic Action is showing interest in the subject and is making it a topic for special study. Bishops and priests use their influence to assist through sermons, etc. Organized protests from Catholic women's organizations are increasingly noticeable in England and Canada.

Catholic organizations were ably represented at the International Congress on Educational Cinematography in Rome. The Chaplain General of the Belgian Catholic Center for Action on the Cinema was selected to read an important paper, "Religion and the Motion Picture". By permission of his Archbishop, he laid aside his clericals in order to visit the motion picture halls in Paris and obtain his facts from pictures actually on the screen. He found the norm of morality presented, lower even than he had anticipated, the thesis of one feature picture being that the pure woman was non-existent. He was obliged to sit through this picture in order to see *Les Misérables,* which was necessary to illustrate a point in his paper.

This incident, illustrative of the bad company pictures are forced to keep in the programs presented, and others were brought to the attention of the representatives of the Catholic organizations at the special meeting held under the auspices of *Lux Christiana.* A missionary's statement that, "We give our lives to convert the heathen and a film comes and destroys our work," was a striking corroboration of one made at the general sessions of the Congress: "In the Orient and in Africa the motion picture is inciting to immorality and is giving a terrible impression of our civilization."

The purpose of this special meeting was not so much to take stock of accomplishment, through organized Catholic effort, although the record of such accomplishment was an encouraging feature of its program. The meeting was called to afford those representing Catholic organizations the opportunity for intimate contact and conference from the standpoint of the Church, her mission, her interests, her welfare. What had been done was as nothing compared to what must be done to retrieve thirty years' lost time. For thirty years this tremendous force in the modern world has been developing away from the Christian ideal, outside of the control or influence of religion. How may it be made as effective in the mission of the Church as it is in political and anti-social propaganda? The question was asked: "Are we Catholics to have no missionary films, no positive use of this great power for popular education?"

The vast projects being considered by the International Congress at that very moment for the use of motion pictures in classroom instruction, for popular education in hygiene, science, sports, political history, art, etc. made the question pertinent. And the evidence of strength through organization and the increase of coördinated effort pointed to the answer given: "Strong Catholic organization, methodical work, coördinated effort." For, the facts show that the postulates upon which complete and effective Catholic organization for better motion pictures has been built up in Belgium, France and Italy have not yet been generally considered and accepted. Nevertheless they are universally true. Effective Catholic Action in the motion picture realm must embrace Production, Exhibition and the Public. It needs to mobilize all the strength of its organized forces. It must coördinate their activities and give to them competent direction. "Dissipated activity is doomed to failure."

M. HAWKS

Washington, D. C.

THE QUESTION OF ADOPTING THE BYZANTINE RITE UNDER CLEMENT XI.

I.

WHEN GIOVANNI FRANCESCO ALBANI was elected to the Papacy as Clement XI, those who labored for the return of the Greeks to Latin unity were much encouraged, because the new Pope, being of Albanian descent, joined to a knowledge of the Greek language an accurate insight into Greek affairs. During the first years of his pontificate several incidents raised hopes for a renewed apostolate in Russia and in those countries inhabited by Christians of the Byzantine Rite. Peter I, having opened Muscovy to western influence, issued a ukase permitting liberty of worship, and in Hungary Cardinal Kollonitz, archbishop of Esztergam, began with considerable results a series of missions amongst the dissident Ruthenians of northern Hungary, the Serbians and the Rumanians of Transylvania.

Contemporary with Pope Clement XI was Nicholas Comneno Papadopoli (1651-1740), who was born in Crete and in the

Orthodox church, but later embraced the Latin rite. An alumnus of the Greek College, he became a Jesuit, but later he left the Society and became Abbot of St. Zenobius at Mugello and Professor of Canon Law at the University of Padua. He was an intimate friend of Giovanni Francesco Albani, and when the latter became Pope Clement XI, Papadopoli wrote a long letter to the new Pope, which is still preserved in the Secret Archives of the Vatican,[1] and in which he proposed a plan to unite the so-called Greek countries to the Latin rite.

At this time the idea was prevalent that "no one could teach truth to the Greeks unless he be either of the Greek nation or at least of the Greek rite". Convinced of the correctness of this principle from the fact that Little Russia had been converted by the Saintly Josophat and the great Rutskyi, Papadopoli asked "what had the great number of Latin missionaries accomplished in the Levant?" He therefore drew this conclusion: "If the means employed to convert the Greeks are entirely Latin, no results will be obtained. But if Greeks by nationality or Greeks by rite are employed they would be suitable for this work, since nationality would overcome the prejudice of the rite or the rite the difference of nationality. To convert Greece it would be necessary to use either Greeks of the Greek rite, or Latins of the Greek rite who would open free schools and conduct their apostolate with the teaching of charity toward all without distinction."

He understood well "the difficulty of finding subjects for so great a ministry". "I see no other source," he wrote, "that could supply these subjects, except the Company of Jesus, for no results will ever be obtained in Greece, unless the Fathers of this Society be introduced, who, being of the Greek rite, will exercise their marvelous and holy ministry of teaching, preaching and administering the Sacraments. There is no institution in the Latin Church that would appeal more to the Greek character than the Society, for its members are without private interests or singular customs. They would be free from scandals, mild in manner, expert in teaching, eager to mix, absolutely dependent on the Holy See, governed by Rome and under perfect obedience to their superiors. Com-

[1] Archives of the Vatican, Albani Collection, Vol. 220, pp. 64-72.

ing into Greece, thus vested with our rite and with their own accomplishments, what could they not accomplish? They could enter into Muscovy, establish themselves in Wallachia and Moldavia and, scattering through Greece, pass into Asia and Egypt, and with the money which the Holy See is now spending in fruitless effort, they could accomplish that which is now not even begun."

And he proceeds: "It may seem strange to many that religious of the Latin rite should pass to that of the Greek. I indeed do not find anything strange in this; for what difficulty could there be in adopting a most holy rite, famed for the heroes who instituted it and who adopted it, in order to help a nation that merits well of the Church? Besides this distinction of rite and the prohibition to pass from one to the other is something new and dates from the schism. . . . If it is possible for some to pass, with the permission of the Holy See, from the Greek to the Latin rite in order to save their souls with greater assurance or to procure a livelihood, it does not seem strange to me that others, in order to save the souls of half the Christian world, who are being lost on account of lack of help, should pass to the Greek rite, which in itself is holy and approved and venerated by our Holy Church."

II.

Papadopoli in a letter to Cardinal Kollonitz, dated 4 November, 1701, informed the Cardinal of his letter to the Pope: "in which I have shown him that poor results would follow work among the schismatic Greeks unless the Fathers of the Society could be introduced, who would follow the Greek rite. I am certain that faith will come only with knowledge and that knowledge will not be obtained without the Fathers of the Society, and then only if they follow the Greek rite approved by our Holy Church."[2]

This letter proved a ray of light to Cardinal Kollonitz, who had already labored with great zeal and wonderful results among the Ruthenians of northern Hungary, a region for many years subject to the Turks. On account of the ignorance of their bishops and priests, many of these had returned to their former errors, and whilst looking for means to regain

[2] N. Nilles, *Symbols of the Oriental Church*, Vol. I, p. 14.

them, he came upon this plan of Papadopoli. He wrote, therefore, to the Cardinals of the Propaganda Fide (17 December, 1701) that "they should influence the Holy Father to obligate the superiors of religious orders, especially the General of the Society of Jesus, to select certain of their members, Greeks, Wallachians and Ruthenians and others acquainted with these dialects, in order that they might be instructed in the rites of the Greek Church, vested with the Greek costume and consecrated priests in the Greek rite." Finally, these neo-priests were to be sent to those parts of the country that were inhabited by the Greeks, to take care of the numerous youths "who are so uneducated that, except for external ceremonies, they know nothing about the mysteries of either the one or the other rite."

III.

This request of Cardinal Kollonitz was well received by the Propaganda Fide. Monsignor Fabroni, its Secretary, before presenting the request to the Cardinals, wished to assure himself that the Jesuits would be willing to accept the work. He wrote, therefore, on 9 March 1702, to the General of the Jesuits, Father Tirso Gonzalez, asking that, "if this proposition be acceptable, an immediate answer be given, so that it might be laid before the Congregation on the 13th of the same month." [3]

Father Gonzalez answered on the same day, pledging the Society to this work: "When the Sacred Congregation shall have approved the means proposed by His Eminence Cardinal Kollonitz for the conversion of the schismatics, as expressed in the letter of Your Excellency, I will not hesitate to coöperate in every possible way. For this purpose I will give effective orders to the Provincials of Germany and will insist on their execution." [4]

The proposition was discussed in the plenary meeting of 13 March, 1702, by the following Cardinals: Cenci, Rubini, Noris, Santacroce, Collaredo, Tanari, Francesco Barberini, Spada, Imperiali, Pamphili and Sacripanti. Monsignor Fabroni laid before them the letter of Father Gonzalez and finally their Eminences decided: "Referred to the Nuncio

[3] Archives of the Propaganda, Vol. XCXI (1702).
[4] Archives of the Propaganda, Greek Questions, Vol. II.

of Vienna for information, and in the meantime let the Generals of the Regular Orders be consulted, and also let the Reverend Secretary consult with the Holy Father for the deputation of a particular committee." [5]

On the following day the Holy Father modified the above resolution as follows: "His Holiness orders that, the Generals of the Orders having been heard, the matter be transmitted to the Sacred Office, there to be examined by the Reverend Consultors." [6]

The Archives of the Propaganda show that letters on this subject were written to the Superior Generals of the Dominicans and the Franciscans, but there are no traces of their answers. Probably these were sent to the Sacred Office.[7]

Nilles publishes a document to show that Father Gonzalez wrote on 22 April, as he had promised, to the Provincials of Austria, Bohemia, Lithuania and Northern Germany. Flattered that the Jesuits had been consulted in so important an affair, Father Gonzalez wrote: "Since this matter appears very appropriate to our institute, and especially designed for the greater glory of God and the salvation of our neighbor, it is proper that we take hold of the work. Hence may it please Your Reverence to select from among the candidates offered to the Society, those who are most fitted to embrace the Greek rite and prepared to go upon these proposed expeditions. As soon as possible let me know how many men of this type you hope to procure." [8]

IV.

Whilst awaiting the decision of the Holy Office, Cardinal Kollonitz, on 2 December, 1703, renewed his former appeal to the Pope: "God having blessed my efforts, I find a great multitude of various peoples from Hungary, Slavonia, Croatia, Transylvania, Wallachia and even from Muscovy, who up to the present were schismatics, but who now having abjured dogmatic errors, profess union with our Holy Mother, the Roman Church, and submit themselves in all obedience to

[5] Archives of the Propaganda, Acts of 1702, p. 50.

[6] Archives of the Propaganda, Audiences, 1691 to 1709, p. 105.

[7] Archives of the Propaganda, Letters, Vol. XCXI, p. 105.

[8] Nilles, Vol. I, p. 16.

Your Holiness as the Supreme Vicar of Christ upon earth. The number of these Uniates by far exceeds one hundred thousand."

The Cardinal notes too that many Latin religious and especially the Jesuits had declared themselves ready to assume the Greek rite and thus labor with greater advantage for the return to the true fold of so many dissidents and at the same time help those who had already embraced the Union. He was, however, perplexed with one doubt, namely: "Could these missionaries, who had passed to the Byzantine rite, when they became old and enfeebled by their strenuous labors, return again to the Latin rite?" [9] The Cardinal begs the Pope to solve this doubt, so that without further delay, the work of this promising apostolate could be inaugurated.

This project, of Cardinal Kollonitz, moreover, had the sympathy and approval of the Emperor, Leopold I who established in the seminary of the Jesuits at Tyrnau (Nagy-Szombat) a fund, called the Leopoldine Fund, for the forming of a Uniate Greek clergy in his states. He expressly declared that, "if any time that which we most eagerly desire should be accomplished, namely that the Fathers of the Society of Jesus, either adopting the Greek rite, or if this be impossible, practising their present rite, should establish missions and schools amongst the schismatic Greeks, they too should be supported from the income of this fund." [10]

V.

It appears that the first decision of the Sacred Office was negative, because early in 1705 Cardinal Kollonitz made another proposal, namely, to permit missionaries, while maintaining their own proper rite, to celebrate Mass either in the one or the other according to the exigencies of time and place. In fact he wrote to the Pope on 21 February 1705 as follows: "Up to the present I have done as much as my strength will allow. But in order to obtain this end one thing is necessary, namely to grant our missionaries permission in case of necessity to celebrate Mass and administer the Sacraments in either the Latin or the Greek rite." [11]

[9] Nilles, Vol. I, p. 27.

[10] Diploma of Emperor Leopold I, 22 February, 1704.

[11] Nilles, *Symbols*, Vol. I, p. 33.

Father Orazio Oliveri, S.J., at that time Rector of the Greek College, undertook to place this new proposal of Cardinal Kollonitz in the hands of the Pope, and wrote to the Cardinal on 14 March, 1705, as follows: "I have consigned to the hands of His Holiness the letter in which Your Eminence begs permission for missionaries to celebrate Mass in the Greek rite while in the country of the schismatics, and I have neglected no opportunity to impress upon the Holy See both in word and writing the holy intentions of Your Eminence. His Holiness told me that he had spoken to the Congregation of the Sacred Office, and as soon as he receives their decision, the answer of the Holy See on this point will be given." [12]

The Sacred Office made its decision in April 1705, but unfortunately this decision was negative, as we see from the Brief directed to Cardinal Kollonitz and dated 9 May, 1705. After praising the zeal of the Cardinal, the Holy Father says that the request of the Cardinal is contrary to the discipline and constant practice of the Catholic Church, as appears plainly from the decrees of General Councils and the Constitutions of the Roman Pontiffs. "In which it is decreed and strictly commanded that both Latins and Greeks and every other nation that has a rite approved by the Holy See, perpetually guard this rite, so that no Latin or Greek be permitted to use the rite of the other either in consecrating or ordaining or in the divine office or administration of the Sacraments, or to use a rite different from the one to which he is ordained under any excuse or pretext, even if there should be hope of propagating more and more the Catholic Religion."

The Holy Father then indicates the principal reason why he considered it unwise to deviate from this practice, namely, "that the desire expressed by the Holy See should be manifest to all peoples, that their particular rites must be preserved as personal, and that they should avoid the danger of using promiscuously the same rites and thus gradually change or confuse their own rites, which indeed the Catholics of the Byzantine rite so often lamented." [13]

To Father Olivieri was given the duty to transmit the Brief of the Pope to Cardinal Kollonitz, which he did on 16 May.

[12] Nilles, *Symbols*, Letter of Fr. Olivieri to Cardinal Kollonitz.

[13] Vatican Archives, Letters of Clement XI to Princes, Vol. 84.

Together with the Brief he sent a letter, in which he indicated other reasons for this negative answer. "The Inquisittion was unable to grant the request both because there were no other examples of similar concessions and because the concession would be directly opposed to the decrees of the General Councils and the Constitutions of the Roman Pontiffs. Moreover, the malice of the schismatics, seeing a Latin priest passing to the Greek rite, would interpret this act as a confirmation of their errors." [14]

It is probably certain that the decision given by the Sacred Office was based both on the reasons given by Father Olivieri as well as on those cited in the Brief. It cannot be denied, however, that the reason given in the Brief is the more cogent and the only one that could efficaciously oppose the proposal of Cardinal Kollonitz, and the Holy See was wise in stressing this reason alone in its answer to the Archbishop of Esztergam. The arguments adduced by Father Olivieri could be refuted and in fact were exhaustively reviewed, but neither Father Olivieri, nor Father Lucchesini, nor Father Hevenesi, who also entered the debate, nor the Lawyer Lucini, who was called in later to support the Cardinal's argument, ever mentioned in all their accurate writings the point insisted upon in the Brief, namely, the danger that from the promiscuous use of the two rites, the practice of the Byzantine rite would become confused, which rite the Holy See wished to preserve in its complete integrity.

The Holy Father was somewhat displeased by the decision of the Sacred Office, and through Father Olivieri informed Cardinal Kollonitz, that there was in his mind a most earnest desire to help in another way and to coöperate in promoting the holy purpose of the Cardinal.[15]

In his letter Father Olivieri had referred to the Monks of Grottaferrata, "who celebrate the Latin Mass in the Greek language, but with the Latin vestments, and consecrate with unleavened bread. But they also have, by virtue of a Bull, the special privilege of passing to the Greek rite, of celebrating Mass in that rite and with leavened bread." Cardinal Kollonitz, therefore, wrote again to the Pope on 11 July, 1705,

[14] Nilles, *Symbols*, Vol. I, p. 47.

[15] Letter of P. Olivieri to Card. Kollonitz, 20 June, 1705.

requesting for the Missionaries "whom the Archbishop of Esztergam was about to send to the Greek schismatics," the same privilege which the Basilian Monks of Grottaferrata enjoy, namely, "while they celebrate the Latin Mass in the Greek language, but with Latin vestments, they are also able to celebrate in the Greek rite and with leavened bread." [16] "This privilege," he added, "would not permit the absolute passing from the Latin to the Greek rite, but would limit it to the time and place suitable to the conversion of the schismatics."

Toward the end of that year Father Gabriel Hevenesi, Provincial of the Jesuits of Austria, came to Rome on business pertaining to his Society. Cardinal Kollonitz commissioned him to plead the cause which was so dear to his heart, and introduced him to the Pope in a letter, dated December 5th, 1705. In this letter the Cardinal wrote that Father Hevenesi "would implore in his name a favor, from which he hoped to produce the greatest benefit for the Church." [17]

VI.

The ardor with which the Jesuits pleaded the cause of Cardinal Kollonitz, gave occasion for malicious tongues to say that they were seeking another privilege for their Society rather than the interests of Cardinal Kollonitz. For this reason the Jesuits called to their aid a Curia lawyer, Joseph Lucini, who drew up a petition. It was signed by two or three missionaries from each of the dioceses of Hungary, in which there were heretics to convert. In this petition Lucini begged for the missionaries the privilege "according to necessity or evident utility and as long as they remained amongst these schismatics, to celebrate Mass and to accommodate themselves to the approved rites of the Greeks."

Lucini adduced no new arguments, but endeavored to show that the decrees of the Council of Florence and the Constitution of Pope St. Pius V referred to those places inhabited by Latins and Greeks, and where each nationality had its own churches wherein its own particular rite was used. Whereas in the present case it was a question of Latin missionaries, who were to move into places where there were no churches

[16] Nilles, *Symbols*, Vol. I, p. 50.

[17] Vatican Archives, Vol. 220, p. 110. Albani Collection.

of their own rite, or even if such churches did exist and they conformed to the rite of these churches, they would not succeed in converting the schismatics, because these latter would not participate in a rite other than their own.

Amongst other authors he cited the words of the Carmelite Dominic of the Blessed Trinity:[18] "If a Latin priest should reside amongst Greeks, not as a stranger but as a permanent resident and there should be no church of the Latins at hand, then he should consecrate in leavened bread; a Greek on the other hand should consecrate in unleavened bread, if he should reside permanently in a place where there is no Greek Church. In this case the proper church of the Latin priest is that of the Greek, just as the proper one of the Greek is the Latin, for by the very fact that these priests have a fixed domicile with the intention of retaining it, they become part of that church."[19]

This petition of Lucini was distributed amongst the twelve Cardinals of the Sacred Office, but they were by no means moved by his arguments, and in a plenary meeting, held in April or May 1706, they gave the following decision: "From the arguments produced it does not appear that the privilege should be granted."

VII.

Clement XI in an audience granted to Father Galdenblad, S.J., another agent sent by Cardinal Kollonitz, related the various arguments adduced against the privilege by the Cardinals of the Sacred Congregation. Father Galdenblad mentions some of these in a letter to Father Hevenesi, dated 15 May, 1706. "Their Eminences adduced various arguments as the Holy Father himself has told me: 1. Some said that these missions could be established by Greek Catholics themselves, and hence these would be no need to change from the Latin to the Greek rite. 2. Others spoke of the scandal which the Latins would experience when they would see their priests abandoning the Latin rite. 3. Still others thought that the Greeks would hold in contempt the Latin rite as a result of this transition. 4. Some argued that if it be right to change to the Greek rite, why not change to the Hebrew ritual and

[18] Theological Library, Com. 5, part I, book 4, sect. 10, chap. 19.
[19] Nilles, *Symbols*, Vol. I, p. 53.

customs in order to convert the Jews. 5. And finally some considered the transition a communion with schismatics." [20]

These objections were not very serious, however, and the Holy Father again showed his displeasure by urging Father Galdenblad to make another effort. The latter actually refuted the first three objections in a special audience, to which he invited the General of the Basilian Monks, as a special argument of what could be done if the indult were granted.

VIII.

Father Luchesini, Prefect of Studies in the Greek College, took advantage of these favorable dispositions of Pope Clement XI and addressed to him a new petition, entitled: "Would it be expedient to grant temporarily to Latin missionaries the use of the Greek rite, if from this concession the conservation and propagation of the Catholic Faith could be expected." [21]

In the course of his argument he sets aside an objection that had silently crept into the discussion, namely, the danger of Latins assuming Sacred Orders after having already entered the married state. He writes: "I presume to ask this privilege for those Latins only who have already received Holy Orders, so that there may be no danger of marriage, since not even the Greeks are allowed to marry after they have taken Holy Orders."

He appeals to Suarez, who taught that a Greek priest residing in a Latin country may consecrate with unleavened bread, and vice versa a Latin priest living in a totally Greek country may consecrate with leavened bread. And also to the Carmelite, Father Thomas of Jesus, who wrote that a Latin priest residing among Armenians, Abyssinians or others, whose rite is approved by the Church, may conform to their rite.

He concludes then, that since no decrees of Sovereign Pontiffs or Councils forbid a Latin priest to celebrate in the Armenian or Abyssinian rite, whilst residing among these peoples, why should the Greek rite be held unworthy of the same privilege, especially since the privilege is sought in order to convert the Greeks to the Catholic Faith and show the charity of the Sovereign Pontiffs toward the Greeks.

[20] Nilles, Vol. I, p. 84.

[21] Vatican Archives, Vol. 220, p. 114. Albani Collection.

IX.

It cannot be denied that Cardinal Kollonitz found in Father Lucchesini a valiant defender of his petition. The opposition, however, which he encountered, wearied him, and finally in a letter dated 22 June, 1706, he ordered Father Galdenblad, his procurator, to desist from further endeavors.

Considering this question after more than three hundred years, we must not forget that for the Oriental his rite is the palladium of his nationality; his rite is his life and the link that binds him to his ancestors, and any attempt to change or corrupt his rite is an attack upon his very existence. Hence, the Holy See has always been solicitous "that each rite, that has been approved, shall be guarded and protected . . . lest from its promiscuous use it might gradually fall into decay and be destroyed."

Whilst the documents cited above were lying unnoticed and forgotten in the Archives of the Vatican, the entire question was revived again in our own times by another eminent personage, no less ardent in his apostolic zeal to bring back to the flock of Peter the lost sheep of Russia. The venerable Archbishop of Mohileff, Baron Eduard de Ropp, became unconsciously a disciple of Cardinal Kollonitz and an advocate of the same privilege so eagerly sought by the latter.

Archbishop de Ropp labored for many years to reconcile the Russians with Rome, and he too proposed that the missionaries in Russia be permitted to celebrate Mass not only in their own Latin rite, but also in the Byzantine-Slavic rite according to the spiritual necessities of the people amongst whom they labored. What is rather striking is that the Archbishop probably never heard or or read the letters of Cardinal Kollonitz, which fact brings to mind the words of Ecclesiastes: "Nothing under the sun is new, neither is any man able to say: Behold that is new: for it hath already gone before in the ages that were before us." [22]

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[22] Ecclesiastes 1: 10.

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SUICIDE AND RELIGION.

HUMAN BEINGS are greatly concerned with the preservation of their lives. The struggle for perfect health and a long life is one in which we are all united. The fight for our lives appears to be an instinct in the human race. Yet, with this desire to live so dominant, we constantly find that there are many who wilfully take their own lives. Suicide is almost entirely limited to the human race. Seldom do we hear of animals destroying themselves. Very few idiots commit suicide. Their suffering is physical and they lack a normal outlook on life. Suicide is not a product of the twentieth century. It is as old as the human race itself. The Old Testament relates the story of a few who killed themselves. In the New Testament we are told of Judas Iscariot who hanged himself. Apart from these, death by suicide seems to have been a rare occurrence up to the conquest and destruction of the city of Jerusalem (70 A. D.) by Titus.

Among the first instances of suicide recorded in Jewish history is that of Saul and his armor bearer, 1055 years before the Christian era. Public opinion, however, was against suicide among Jewish people. A Jew who committed suicide was not given the funeral rites that a good citizen was accorded. He was buried without his friends and relatives being present and there was no ceremony. Over his grave would be set a stone, to signify that he should have been stoned to death. This was considered the just punishment for one who would so violate the Law of God and doubt His promises.

In ancient Rome when customs were stern there were very few who committed suicide. But with the decay of civilization there were numerous suicides recorded. Outstanding in history we find Cato, Brutus, Cassius, Scipio, Nero, Cleopatra, Hannibal and Mithridates.

Prior to the Peloponnesian wars there were not many suicides in Greece, but later it became common among philosophers and their school—the Stoics, Epicureans and Pythagoreans who justified this type of death. They asked that if one has nothing in life to interest one, why keep on living? Demosthenes and Diogenes were outstanding examples.

We hear much of the martyrs among the early Christians. Sometimes martyrdom was carried to the extent that it was

thought suicide. We have, for example, the virgin suicides, which became so numerous that they had to be stopped by order of the church officials. In general we find that during the supremacy of the Church there were very few deaths by suicide. Respect for the divine command, "Thou shalt not kill," was profound. St. Augustine taught that he who kills himself kills a man, and, therefore, commits a mortal sin.

In some Oriental countries suicide was not only legal, but favored. In China, for example, it was a favor to allow a condemned criminal to be his own executioner. In Japan, self-destruction was often considered meritorious. When an official committed an offence in order to avoid capital punishment (which is common), he, the offender, anticipated it by disemboweling himself. By such an act he saved his property from forfeiture.

In South America the negroes often committed suicide rather than go into slavery. It was carried to such an extent that in order to deter it the Spaniards declared that their masters would commit suicide and would be able to pursue such negroes into the world of spirits. Since suicide was no longer a means of escape they decided that they might just as well live.

In Cuba many slaves committed suicide, until the Governor-General ordered heads exposed in public for a month, the bodies burned and the ashes scattered to the winds.

England began to publish statistics in 1853, Ireland in 1864, and Scotland in 1865. Ireland has the lowest and England the highest rate. Ireland throughout its history has held the lowest suicide rate. Up to 1880 its rate was never higher than 1.0. The highest rate was in 1912, when it was 3.8. England maintained the rate of about 10.3. Germany has had a high rate, usually around 20. Denmark has ranged from 40 to 21.5. In 1918 it dropped to 12.8.

In the scale of suicide rates we find that the United States occupies a middle place in the scale. On the same plane we find Sweden, England, Wales and Scotland, Austria, New Zealand and Finland. On a slightly higher level we find Belgium, Denmark and France. Italy, the Netherlands, Norway and Canada stand lower on this scale. The countries that have the higher rate, 25 to 30 per 100,000 are Germany,

Austria, Switzerland, Hungary, Czechoslavokia and Japan. The lowest rates are to be found in Spain, Ireland, Chile, and Cuba. In the Irish Free State, the southern Catholic portion of the country, the figure is 3.2 per 100,000—almost the lowest on record; and in northern Protestant Ireland, the rate is 6.0—about twice as high.

The number of suicides in the United States yearly averages well over 16,000. Doubtless the actual number is much greater, for there are many cases recorded as accidents—because of the uncertainty in determining the means of death, and because friends and relatives are so anxious not to let the facts be known. At the present time the suicide rate for the United States does not seem to be increasing. In 1900 the rate was 11.5 per 100,000 population. The rate gradually rose, reaching 17.8 in 1908, and then fell to about 16, where it remained for several years. In 1920 the lowest point was reached—10.2. This low record seems to coincide with all rates of other countries—in spite of the general condition of chaos due to the World War. In the following years the rate has varied: in 1928 it was 13.6 and it has since moved a few points up and down.

The racial difference continues to show results in the United States. In Pennsylvania the death rate reached the 80 per 100,000 for German males of all ages and 141 in the age 65-84; in New York it went higher—92 for all ages and 137 per 100,000 for other ages. In San Diego (where we find the highest suicide record of any American city), 95% of the foreign born who died by their own hands were of North European stock. The Italians have low suicide rates in the United States. The Jews rarely commit suicide. The Irish born, on the whole, show favorable rates, although the figures are decidedly higher than in their native country.

Within the United States we find that the Negroes rate very low. There are annually only above five hundred cases among the eleven million negroes. This is in spite of the fact that the highest homicide rate is among the colored people. There is, then, little truth in believing that suicide and homicide go hand in hand and that both reflect contempt for human life. Homicide is "generally the outcome of sudden passion and follows immediately the murderous impulse". Suicide,

on the other hand, is usually the result of premeditation and a brooding retrospection, the very conditions which make homicide impossible.

The Metropolitan Life Insurance Bulletin states: "On the whole suicide may be called a masculine type of recreation: more than three times as many men as women do away with themselves each year." The age of suicides among males and females differs to an extent. The age curve for women rises slowly until age thirty and then stays at about the same level with a slight rise toward old age. The age curve for men, on the other hand, rises sharply and steeply from youth to old age. From 25 to 34 years there are more than twice as many men as women suicides; during the next ten year period, about four times as many; in the next decade, approximately five times; and after age sixty-five there are about seven times as many men suicides as women.

The method of suicides also differs among men and women. Men usually employ the more active means, usually shooting or hanging. These are the two most popular means used. Women use a more passive means—poison or asphyxiation. Women seldom use a means which would involve the shedding of blood or cause any bodily disfigurement. Like everything else, however, there seem to be fads in suicides. We find that someone will hurl himself from a high place. He is given many spectacular newspaper accounts, and then follow many such deaths. There have been suicides from airplanes. A woman threw herself out of the plane when it was at great height not long since. Her spectacular method of death attracted attention she had failed to receive in life.

Within the United States we find that the suicide rate of California is double that of the country as a whole. Thirty-two out of 100,000 people in California commit suicide as compared with fifteen for the rest of the Country (Bureau of Vital Statistics). In three years in California 2600 people took their own lives. San Diego has had the highest suicide rate in the United States for fifteen years. New York has a much lower suicide rate, in spite of the great foreign population to be found in the city. Of the natives of California there are fifteen per 100,000 with twenty-four per 100,000 from other states, but living in California. Twenty-five per

100,000 were of foreign birth. Various reasons have been given for this excessively high self-mortality rate, any one or all of which may be true. People go to California to regain their health. Many are chronic invalids. They become despondent and take their own lives. Those who have had financial losses go to California because it is supposed to be a place where living is cheap. They are worried over finances and they find it hard to reëstablish themselves. Many decide that it is better to die. Then there is the vast horde who can not settle down anywhere and be contented. They finally drift to the Golden West, remain unsatisfied and try another life.

The Journal of the American Medical Association asserts that suicides among physicians are not uncommon. Following is a yearly rate:

In 1925	there	were	59	suicides	among	physicians.
In 1926	"	"	37	"	"	"
In 1927	"	"	37	"	"	"
In 1928	"	"	47	"	"	"
In 1929	"	"	41	"	"	"
In 1930	"	"	66	"	"	"

Of the deaths in 1929

In	22	cases	shooting	was	the method.
In	6	"	poison	"	"
In	4	"	cut arteries	"	"
In	3	"	hanging	"	"
In	2	"	anesthetics	"	"
In	2	"	drugs	"	"
In	1	"	jumping	"	"
In	1	"	drowning	"	"

It is rather interesting to note that physicians who know of various drugs which would cause a speedy and painless end to their lives, scorn the use of them and use the trusty shot-gun instead.

Suicide rates are much higher in cities than in rural districts. The last year for which there are fully classified statistics for the United States is 1926, and at that time the suicide rate for the nation as a whole was 12.8 per 100,000. In the cities it reached 16 and in the rural districts it fell to

about 10. In cities of over 500,000 the rate averaged 18.4 In the smaller cities the rate was 15.9, and in cities of less than 10,000 the rate was 13.5. The added strain for those living in the urban districts with constant noise and ceaseless activity, the higher percentage of foreign-born with a high suicide rate and the stress of ever present competition probably contribute to the higher rate in cities.

If the preservation of our lives is so important to us, why do we find people who will end their own lives? One writer says: "Suicide is never anything except an expression of definitely pathological maladjustment, and never of normal being processes; the reputation of the individual as a normal being according to superficial observation to the contrary."

Dr. Crichton-Miller connects the increase in suicide rates with the decadence of religious authority and of the power of dogmatic religion which has reduced the fear of consequences in the after-life. The person who fears nothing except floating into the unknown, having no convictions about the future life, and presumably few convictions about what is required of him in this life, considers the continuance of his own life from the point of view of comfort or discomfort, pleasure or displeasure, ease or disease. Naturally a large number of people with such ideas feel that they are just as well out of this world.

Religion is a powerful deterrent of suicide. Catholics especially are trained from childhood to think of it as a hideous sin. The Catholic who deliberately takes his own life dies in the state of mortal sin and is not given a "church burial". Yet we hear of Catholics who commit suicide. The Catholic Church appeals profoundly to imagination and conscience. Its organization is closely knit. Catholics are taught to accept the life pattern given as the will of God, to which they must resign themselves. They consider human life as a sacred God-given gift. Then, too, their fear of punishment in an after-life is great and definite. Yet in spite of this we hear of Catholics who commit suicide. This would point to the supposition that at the time of the deed the person did not have the use of his normal mind. One man who finally committed suicide talked frankly about it with his doctor. He said that he could never commit suicide because he was a Catholic; that suicide would not permit a Catholic burial, and that his religion meant more to him than anything else in the world. He did not want to

live, yet he believed death by suicide meant a future life more unbearable than the life on earth. He seemed perfectly rational in talking about death. He disliked life and saw nothing to live for but he feared death. When a chance came he did take his own life. At the time of the deed he was unable to attach the same importance to his arguments as when he was of a rational mind.

The person who commits suicide is probably not mentally responsible for his action at the time. When one is in good mental health suicide is far from his mind. But when one becomes obsessed with a delusion—that all his worldly wealth is lost, that he can never again have any of the things he formerly enjoyed, that he has failed in everything, or that every one is against him—he may decide that death is the best for him. He may still have an income of some sort, or opportunities to earn money may be available. But he is completely possessed with the idea that everything worth while is lost, he is a failure, everything is against him, there is absolutely nothing to live for. Resort to suicide is then easy when no spiritual force operates to prevent it.

Dr. Crichton-Miller suggests that suicide is an escape from the situation of conflict which might be described under three heads; first, the fears of frustration which belong to instinctive life; fear of hunger, starvation or thirst, sex starvation; secondly, the fear of ostracism—of what people say or do; thirdly, the fears that regard the future, particularly the after-life. The tremendous tide of suicides due to having been "crossed in love" did not belong to less advanced countries. In a highly organized culture both man and woman have laid greater emphasis on the emotional side of mating and less on the parental side. Dr. Crichton-Miller suggests that the increase of suicide rates is due to lessening of religious fear, while social fears were becoming more accentuated than they had ever been.

Suicide is a failure at some level of adjustment, and the failure is not a sudden one. People may have chronic ill health, but unless they are emotionally unadjusted they do not remain in chronic ill health. They get well. There are some however, who cannot conquer situations. They become the chronic invalids, and finally in complete discouragement may

take their lives. The person who commits suicide does not usually do so because of one event. Everything is wrong. Ambitions have not been realized, or if they have been realized, they have lost all attraction.

Of five hundred cases studied in California it was found:

70% had chronic ill health.
10% had marital difficulties.
12% had financial losses
8% had old age loneliness.

Whatever be the reason—disappointment, fear, revenge, despondency, etc.—to that person the act at the time is viewed as justified. If we had no faith of any kind, no fear of an after-life, or of becoming merely vegetable matter, then taking our lives might seem a reasonable thing to do. The man who is going to commit suicide often reasons to himself on all points. His reasoning may be faulty, but he does reason. Suicide is very seldom a sudden act; it is almost always a planned event. Usually there is a note left explaining why the person could not live, which showed that the suicide had been pondering over the act and had deliberately chosen and secured the means to be used.

There is only one solution for suicide, Religion. When the statistics for 1932 are compiled we will be astonished at the number of suicides. Compare it then with the number of divorces in the United States, and it can readily be understood why America is considered a pagan country.

Sixty million people profess no religion. No wonder we have so many suicides and divorces. But, thank God, the influence of the Catholic faith is able, in spite of the broad-minded doctrines that are being broadcasted, to hold its members together.

The Catholic religion satisfies every legitimate aspiration of man's heart and intellect. It teaches an intimate union between man and God; it instills a strict obligation to his God; it makes real the supernatural life; it furnishes him with a breastplate of armor for suffering and holds out for him eternal bliss in a future state: The troubled mind is cheered by the Sacrament of Penance, and interior happiness is found only in the Sacrament of Love.

St. Paul condemned suicide. He says: "For none of us liveth to himself; and no man dieth to himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord. Therefore whether we live, or whether we die, we are the Lord's."[1] "Or know you not, that your members are the temple of the Holy Ghost, who is in you, whom you have from God; and you are not your own".[2] "For no man ever hated his own flesh: but nourisheth and cherisheth it; as also Christ doth the Church."[3]

Yes, St. Paul went further, he prevented suicide, he says: "And the keeper of the prison awaking out of his sleep and seeing the doors of the prison open, drawing his sword would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice saying: Do thyself no harm, for we all are here. Then calling for a light, he went in and trembling fell down at the feet of Paul and Silas."[4]

It is the fatherly love of God which mankind needs in times of mental depression and St. Paul taught it: "Let no temptation take hold of you, but such as is human. And God is faithful, who will not suffer you to be tempted above that which you are able: but will make temptation issues, that you may be able to bear it."[5] "For God hath not appointed us unto wrath, but unto the purchasing of salvation by our Lord Jesus Christ."[6]

Suffering, with Catholics, is interpreted as a divine visitation. "And not only so: but we glory, also in tribulations, knowing that tribulation worketh patience."[7] "For I reckon that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us."[8]

Suicide was condemned throughout the entire history of the Church as pagan. It was controverted by the early Fathers, but condemned. Is it lawful for a woman to commit suicide to escape dishonor? St. Augustine said: "No", and the Church approved it.[9] It was condemned by the Council of Orleans 533—canon 15.

[1] Rom. 14: 7-9.
[2] I Cor. 6: 19.
[3] Eph. 5: 29.
[4] Acts 16: 27-29.
[5] I Cor. 10: 13.
[6] Thess. 5: 9.
[7] Rom. 5: 3.
[8] Rom. 8: 18.
[9] *De Civitate Dei*, 1-16.

In the eighteenth century, Rousseau, Montesquieu and Goethe advocated a less rigorous attitude. This was condemned by theologians, and even some of the best-known philosophical writers, as Spinoza, Kant and Fichte.

I cannot accept the opinion that all suicides are insane. Emotional habits, unstable personality, physical disease, abnormal personality, delinquency, senility, fears, alcohol or drug habit, domestic strife, loss of employment, death of a spouse, loss of money, notably by speculation or any other emotional conflict which distracts the mind and occupies the memory, may explain but they never justify suicide. When no faith in a future life accompanies these experiences, most of the defences against suicide fail.

What else explains the death of Judas, Demosthenes, Diogenes, Brutus, Mark Anthony, Themistocles, Cato, Lucian, Seneca, Rameses, Socrates, Cassius, Scipio, Cleopatra, Hannibal, Mithridates, Metrocles, Demonox, Epictetus, Marcus Aurelius, Pliny, Cleanthes, Lycurgus and Aristotle. Not fear, but no faith in God or a future life.

For five years I have studied this modern complex question. I came in contact with hundreds of cases of suicidal impulse. Fifteen have actually taken their lives; others will, if given the opportunity. Of the fifteen one was Catholic, one Jew, nine Protestants, and four had no religion at all.

The only cure for suicide is religion. The religion of the Catholic Church with its rules and regulations regarding suicide; its spiritual and inward strength, which it imparts to its troubled children; its Gospels, its Sacraments, its doctrine of Purgatory, and the immortality of the soul. These are the only convictions that can change individualism and sentimentalism from their despair. Only revival of religion with its intellectual and moral convictions can cure this insult to divine judgment. The Catholic Church is the only religion that satisfies man's heart, mind, intellect—the only one which can heal the evils of this modern world. Let us not suffer the imagination to rule the world. After all, the Catholic priest is the best psychiatrist I have ever known: he is not a mind doctor but a doctor of the soul.

JOSEPH P. HALPIN

Ann Arbor, Michigan.

Analecta

LITERAE APOSTOLICAE

B. M. V. Titulo Dominae Nostrae ad Nives Patrona Aeque Principalis cum Sacra Familia Declaratur Dioecesis Renensis in Statu Nevada Americae Septemtrionalis.

Pius PP. XI

Ad perpetuam rei memoriam.—Refert ad Nos venerabilis frater Renensium Episcopus christifideles omnes e sua diocesi Beatissimam Virginem Mariam, sub titulo *ad Nives,* veluti matrem potentem et benignam pie ac religiose colere, eamdemque firmissime habere veluti praesidium praecipuum dioecesis itemque Status, e cuius territorio Renensis dioecesis constat. Nam in ipso Statu, vulgo nuncupato *Nevada* propter nives candidas quibus continenter montes regionis totius obruuntur, ex nivibus iisdem omnes terrae foecunditas fructusque pendent. Itaque cum idem Praesul vota exprimens communia cleri populique sibi commissae dioecesis enixas preces Nobis humiliter adhibuerit, ut Beatissimam Mariam Virginem, titulo Dominae Nostrae ad Nives, praecipuam universae dioecesis Renensis apud Deum Patronam constituere atque eodem tempore Sacram quoque Familiam Iesu, Mariae et Iosephi Patronam aeque principalem eiusdem dioecesis declarare dignemur; Nos piis huiusmodi optatis concedendum ultro

libenterque censemus, ad magis magisque augendam Renensium pietatem in Deiparam sub memorato titulo, qui est immaculatae puritatis imago, necnon ad eorumdem fovendum erga Sacram Familiam cultum qui certe ad vincula christianae familiae firmanda et ad corrigendos mores valide adiuvat. Audito igitur dilecto filio Nostro Sanctae Romanae Ecclesiae Cardinali Sacrae Rituum Congregationi praeposito, motu proprio atque ex certa scientia ac matura deliberatione Nostris, deque apostolicae Nostrae potestatis plenitudine, praesentium Litterarum tenore perpetuumque in modum, Beatissimam Virginem Mariam ad Nives Patronam principalem et Sanctam Familiam Iesu, Mariae et Ioseph Patronam aeque principalem dioecesis Renensis declaramus et constituimus, omnibus et singulis adiectis liturgicis privilegiis atque honorificentiis, quae praecipuis locorum Patronis de iure competunt in celebratione patronalium festivitatum quotannis peragenda. Contrariis non obstantibus quibuslibet.

Haec vero mandamus, edicimus, decernentes praesentes Litteras firmas, validas atque efficaces iugiter exstare ac permanere; suosque plenos integros effectus sortiri et obtinere; dictaeque dioecesi nunc et in posterum plenissime suffragari; sicque rite iudicandum esse ac definiendum, irritumque ex nunc et inane fieri, si quiquam secus super his a quovis, auctoritate qualibet, scienter sive ignoranter contigerit attentari.

Datum Romae apud Sanctum Petrum, sub anulo Piscatoris, die XXVI mensis Augusti, anno MDCCCCXXXIII, Pontificatus Nostri duodecimo.

A. CARD. PACELLI, *a Secretis Status.*

SACRA PAENITENTIARIA APOSTOLICA
(Officium de Indulgentiis)

I.

DIES, QUEM DICUNT, EUCHARISTICUS INDULGENTIIS DITATUR

Quo magis magisque apud fideles in Augustissimum Eucharistiae Sacramentum cultus foveretur, Ssmus D. N. Pius Pp. XI, haud paucis editis Decretis, vel novis prorsus vel amplioribus illis indulgentiis, a suis Praedecessoribus salutariter concessis,

nonnullas eucharisticas functiones nec non quaedam pia eucharistica exercitia variasque preces, penes eosdem fideles magis in usu, maximo cum horum profectu et gaudio augere dignatus est.

Adhuc tamen his spiritualibus beneficiis perquam laudabilis ille carebat mos, postremis his temporibus late in catholicum Orbem inductus,—iis haud exceptis locis, in quibus pium XL Horarum exercitium etiam constitutum est,—unum scilicet integrum diem impendendi, qui appellari usu venit *Dies Eucharisticus,* semel vel pluries in anno in adorationem et venerationem huius Augustissimi Sacramenti. Et hoc quidem, tum solemni Ssmi Sacramenti expositione a mane usque ad vesperas, tum oblatione sacrificii Missae, tum accessione fidelium ad sacram mensam, tum denique functionibus et concionibus sacris, directis ad fidem in hoc fidei mysterium magis firmandam, ad spem erigendam et caritatem inflammandam in Christum Dominum sub speciebus eucharisticis praesentem et amore nostrum flagrantem, atque ita ad aliquam reparationem pro facultate cuiusque nostra Ei exhibendam ob iniurias, quas praesertim perditi et ingrati homines Eidem haud raro in hoc ipso Sacramento, ineffabili Sui erga nos amoris pignore, inferre non verentur.

Porro nemini dubium, quominus tanta fidei ac amoris significatio in Augustissimum Eucharistiae Sacramentum, quam haec omnia praestant, dignam Diei Eucharistici celebrationem ad incrementum quam maximum huius cultus rationem aptissimam exhibeat. Quod mature perpendens, Beatissimus Pater, ad hoc incrementum magis magisque fovendum, pro eximia Sua in hoc Sacramentum pietate, statuit Diei Eucharistici celebrationem magnis ditare indulgentiis; quarum elargitio,—cum ostendat quanti ipsa Sancta Sedes eamdem faciat celebrationem, utpote directam ad impensius colendum illud Sacramentum, quo Ecclesia quotidie alitur ac roboratur,—ad hanc ipsam celebrationem maiori cum frequentia, pietate ac religione peragendam fideles alliciat.

Itaque in ipsa prima audientia, infrascripto Cardinali Paenitentiario Maiori post solemnem commemorationem undevicesimi exeuntis saeculi ab institutione huius Sacramenti, id est die 6 Aprilis vertentis anni concessa, Sanctitas Sua indulgentias, quibus pium XL Horarum exercitium Decreto " In-

vecto feliciter" diei 24 Iulii anni 1933 auxerat,[1] ad Diei quoque Eucharistici celebrationem extendere benigne dignata est.

Praesenti in perpetuum valituro absque ulla Apostolicarum Litterarum in forma brevi expeditione et contrariis quibuslibet minime obstantibus.

Datum Romae, ex Aedibus Sacrae Paenitentiariae, die 10 Aprilis 1934.

L. CARD. LAURI, *Paenitentiarius Maior.*

L. * S.

I. TEODORI, *Secretarius.*

II.

INVOCATIO AD S. CRUCEM INDULGENTIIS AUGETUR

Ssmus D. N. Pius div. Prov. Pp. XI, in audientia infra scripto Cardinali Paenitentiario Maiori die 16 mensis Martii currentis anni concessa, benigne elargiri dignatus est Indulgentiam *partialem quingentorum dierum,* a christifidelibus lucrandam quoties invocationem "O Crux, ave, spes unica" saltem corde contrito ac pia mente recitaverint, et *plenariam* suetis conditionibus semel in mense acquirendam, si quotidie per integrum mensem eamdem recitationem peregerint. Praesenti in perpetuum valituro, absque ulla Brevis expeditione et contrariis quibuslibet non obstantibus.

Datum Romae, ex Aedibus S. Paenitentiariae, die 20 Martii 1934.

L. CARD. LAURI, *Paenitentiarius Maior.*

L. * S.

I. TEODORI, *Secretarius.*

DIARIUM ROMANAE CURIAE.

Pontifical Appointments.

Protonotaries Apostolic ad instar participantium:

24 March, 1933: Monsignor Joseph E. Hamill, of the Diocese of Indianapolis.

3 November: Monsignor William Patrick Shannahan, of the Diocese of Davenport.

[1] *A. A. S.*, vol. XXV, pag. 381.

23 November: Monsignor Canon John Henry Ashmole, of the Diocese of Northampton, England.

4 January, 1934: Monsignor Canon Maurice E. Carton de Wiart, of the Archdiocese of Westminster, England.

Domestic Prelates of His Holiness:

17 September, 1933: Monsignor Cornelius P. Brennan, of the Archdiocese of Philadelphia.

3 November: Monsignors Thomas Francis Galligan and John Mary Walsh, of the Diocese of Davenport.

22 November: Monsignor W. Henry Dooner, of the Diocese of Pembroke, Canada.

Monsignor Provost John Freeland, of the Diocese of Northampton, England.

4 January, 1934: Monsignors Canon Arthur Jackman, Charles Coote and Canon Lionel Evans, of the Archdiocese of Westminster.

11 January: Monsignor Thomas J. Finn, of the Diocese of Hartford.

26 January: Monsignor Edmund Dean Slattery, of the Archdiocese of Dubuque.

7 February: Monsignor William Joseph Kerby, of the Diocese of Sioux City.

Grand Cross of the Order of St. Gregory the Great, civil class:

27 November, 1933: Mr. Sean T. O'Kelly, of Ireland.

Knight Commander with plaque of the Order of St. Gregory the Great, civil class:

7 August, 1933: Mr. Louis Mendelssohn, of the Diocese of Detroit.

Knights of the Order of St. Gregory the Great, civil class:

13 July, 1933: Messrs. Charles J. Reardon and William Brosmith, of the Diocese of Hartford.

19 July: Mr. Leo Girolami, of the Diocese of Concordia.

21 November: Messrs. John Duff and James H. Mahoney, of the Diocese of Fall River.

29 January, 1934: Mr. Willibald Eibner, of the Archdiocese of St. Paul.

Mr. Thomas Tate, of the Diocese of Leeds, England.

The Grand Cross of the Order of St. Sylvester, Pope:

17 December, 1933: Mr. William J. McGinley, of the United States of America.

3 January, 1934: Mr. Alfred O'Byrne, of the Archdiocese of Dublin.

Knight Commander of the Order of St. Sylvester, Pope:

27 January: Mr. Louis Arthur Trudel, of the Archdiocese of Quebec.

Privy Chamberlains Supernumerary of His Holiness:

7 December, 1933: Monsignor Eustace Morrogh Bernard, of the Archdiocese of Westminster, England.

18 January, 1934: Monsignors Francis J. Conron and Leo Binz, of the Diocese of Rockford.

25 January: Monsignor John J. Vaughan, of the Diocese of Scranton.

23 March: Monsignors Francis J. Monaghan and John G. Delaney, of the Diocese of Newark.

Privy Chamberlains of the Sword and Cape Supernumerary of His Holiness:

15 February, 1934: Messrs. Gonippo Raggi and John A. Matthews, of the Diocese of Newark.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

By APOSTOLIC LETTER the Blessed Virgin under the title of Our Lady of the Snows is made principal Patron, together with the Holy Family, of the Diocese of Reno, Nevada.

SACRED APOSTOLIC PENITENTIARY, through the Office of Indulgences, (1) attaches to the observance of "Eucharistic Day" the same indulgences as may be gained during the Forty Hours' Devotion. This Eucharistic Day may be celebrated once or several times a year. It runs from morning till evening, and consists of Exposition of the Blessed Sacrament, Mass, reception of Holy Communion by the faithful, devotions and sermons directed to increase of faith, hope and love of our Lord in the Holy Eucharist.

2. A partial indulgence of five hundred days is attached to the pious invocation of *"O Crux, ave, spes unica"*; and a plenary indulgence under the usual conditions may be gained once a month by all who make this invocation every day during the month.

SERMON REGULATIONS FOR THE JUNIOR CLERGY.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the December 1933 issue of THE ECCLESIASTICAL REVIEW there appeared an article entitled "The Decay of Preaching" and signed "Senex".

The undersigned has been requested to make known the fact that in January 1934 a letter was sent to every diocesan priest in the Diocese of Raleigh by His Excellency the Most Rev. William J. Hafey, D.D., stressing the importance of "instruct-

ing and preaching" and adopting a course similar to the suggestions of the writer mentioned above.

The letter read as follows:

> "Perhaps no question is eliciting more anxious thought on the part of the Hierarchy, clergy, and laity also, than the question of feeding the minds of the laity with revealed Truth. Next in importance to the offering of the Holy Sacrifice by a priest, is the authorization and corresponding duty of instructing and preaching. Allowing for uncharitable criticism, we must confess that all too many of Christ's ambassadors are prone to rely on the *Dabitur vobis,* without previously having stored their minds through reading and meditation with compelling truth and unctuous convictions. On the other hand, a patiently suffering laity are at times compelled to utter righteous complaint. This situation is not unique to any one diocese. Yet the remedy must be applied by concerted action within the diocese, and, conscious of our responsibility to the faithful and to the priests upon whom the great burden of the future rests, I am after due consultation exercising the legislative power of the Episcopacy with the promulgation of the following rule:—
>
> 1. Applicable to all diocesan priests until the tenth anniversary of ordination, each priest will be required to prepare and submit to me on the first of each month of the year a sermon or instruction of approximately fifteen hundred words, the first to be submitted on 1 March, 1934.
>
> 2. Applicable to all diocesan priests from the completion of ten years in the priesthood to the fifteenth anniversary of ordination, each priest will be required to prepare and submit to me on the first of every other month, namely, 1 March, . . . a sermon or instruction of approximately fifteen hundred words, the first to be submitted on 1 March, 1934."
>
> [*Then follow the "regulations and suggestions."*]
>
> "Trusting that each recipient of this letter will realize that we have no wish to prescribe any irksome tasks but

have only in mind the great good which will come to the priests who have consecrated their lives in this Missionary sector of the Vineyard and in turn to the souls committed to their care, I remain,

" Sincerely yours in Christ,

(signed) ✠ WM. J. HAFEY,
Bishop of Raleigh."

LOUIS C. RUTH.

Kinston, North Carolina.

THE CATHOLIC INSTRUCTION LEAGUE.

Qu. Taking it for granted that Canon Law recommends the Confraternity of Christian Doctrine for every parish to take care of children not in Catholic Schools, does the Catholic Instruction League satisfy the wish of the Church as a substitute?

Resp. Perhaps the quickest way to answer this question is to refer to the Papal Brief with which The Catholic Instruction League has been favored. A copy of this Brief will be furnished gratis to any one writing to The Catholic Instruction League, 1076 West Roosevelt Road, Chicago. For the present it may suffice to quote a few pertinent passages.

His Holiness Pope Pius XI says: " After taking counsel with the Cardinal Prefect of the Congregation of the Council, We, of Our Apostolic authority, by virtue of these present Letters, elevate for all time this Pious Union called 'The Catholic Instruction League' to the dignity of a Primary Union with the accustomed added privileges. To this Pious Union, thus raised by us to a Primary, we grant by the patent of these present Letters lasting permission rightly to aggregate to themselves any other Unions of the same title and institute, canonically erected in any part of the world, and they can licitly communicate to them all the indulgences conceded to this Pious Union of Chicago, or any others which may be granted by the Holy See, provided these same can be communicated to others. Intending to enrich perpetually this Pious Union with special indulgences. . . ."

Then follows a long list of indulgences granted to members of the League which space does not permit us to record.

The Brief concludes as follows: "This We ordain, decreeing the present Letters to be of force, valid and efficacious, now and in the future, and to have and obtain their plenary and integral effects, and to approve most fully that Union, named 'The Catholic Instruction League,' thus raised by Us to the dignity of a Primary; and any attempt against these made by anybody or any authority, either knowingly or unknowingly, shall be judged and defined as null and void. Lastly, We wish that the same faith be placed in printed copies of these Letters, provided they be subscribed to by a Notary Public or sealed with the seal of a person of ecclesiastical dignity or office, as would be placed in these present Letters, were they exhibited or shown.

"Given at Rome at St. Peter's under the Ring of the Fisherman, 5 August 1925, the fourth year of Our Pontificate."

This Papal Brief is in itself an answer to the question of whether the Catholic Instruction League satisfies the requirement of Canon 711. It is to be presumed that His Holiness, Pope Pius XI was not unaware of the existence of that canon when he approved the Catholic Instruction League and authorized its establishment in any part of the world where bishops would canonically erect its centers. Moreover, the Brief bears the signature of Cardinal Gasparri, who, as everyone knows, was specially charged to prepare the New Code and was the first president of the commission appointed to interpret it. If the Catholic Instruction League had received its approval *before* the promulgation of the Code, canon 711 might offer some difficulty; but the mere fact that it received its approval *since* the promulgation of the Code, from the highest authority in the Church, and through the hands of one most conversant with the Code, makes the approval of the Catholic Instruction League extremely impressive.

The approval of the Catholic Instruction League came about quite naturally. As Father Prindiville pointed out in this REVIEW some two years ago: "The Confraternity of Christian Doctrine, as a distinct parish-diocesan unit in the United States, is of recent development, as far as we have been able to learn." It seems that the earliest Confraternity of Christian Doctrine that Father Prindiville mentions was that established in New York in the year 1903. However, it would appear that this

Confraternity did not become a permanent organization in the Archdiocese, for he says: "The Theta Phi Alpha is at present engaged in the catechetical work formerly under the Confraternity's supervision." "The Pittsburgh Missionary Confraternity," he tells us, "was started in 1908." The next places to have Confraternities of Christian Doctrine that Father Prindiville mentions are: Brooklyn in 1921, Los Angeles-San Diego in 1922, and New Mexico in 1927.

Therefore, to draw a conclusion from Father Prindiville's study, the Confraternity of Christian Doctrine as a distinct parish-diocesan organization was scarcely existent in this country before the Catholic Instruction League was founded. Founded in Chicago in the year 1912, it rapidly became the willing servant of many zealous bishops and archbishops throughout the country. Brought to the attention of the authorities in Rome, His Holiness Pope Pius XI, on August 5, 1925, expressed his approval in the form of a Papal Brief. That Papal Brief, as already seen, granted "a lasting permission rightly to aggregate to themselves any other Unions of the same title and institute, canonically erected in any part of the world".

DIOCESAN TRIBUNAL LACKS COMPETENCE OVER MARRIAGES BETWEEN NON-CATHOLICS.

Qu. A baptized non-Catholic who had been married to an unbaptized person and who has been civilly divorced, desires to marry a Catholic. Frequently the case comes to the pastor's notice only after the Catholic has civilly married the divorced non-Catholic. Is there any way in which this latter marriage can be convalidated, even if the non-Catholic does not become a Catholic?

Resp. If the divorced non-Catholic refuses to be converted there are only a few cases in which it may be possible to obtain a declaration of freedom of the non-Catholic party on the plea that his first marriage was invalid in the eyes of the Church.

I. CASES COMING UNDER CANON 1990. If the impediment affecting the non-Catholic's first marriage is one of those enumerated in canon 1990, and can be proved in the manner laid down there, a declaration of nullity can be given by the Ordinary. For example, if the marriage between the two non-Cath-

olics, described by our inquirer, took place before Pentecost of 1918, the impediment of disparity of cult rendered the marriage invalid. If then it is established that the one was validly baptized [1] and the other was not at all or certainly invalidly baptized, a marriage even between two non-Catholics contracted before Pentecost of 1918 could be declared invalid by the summary process of canon 1990. The same would apply if the impediment is any of those mentioned in canon 1990.[2]

II. Cases Before the Matrimonial Court. If the impediment does not come under those enumerated in canon 1990, the case would require a formal trial in the Matrimonial Court. So too at times the proof for the existence of the impediments mentioned in canon 1990 may be so difficult that the case will have to be remanded to the Matrimonial Court, as laid down in canon 1992.[3] It is regarding these cases that the question is raised: Is there any manner in which the invalidity of the previous marriage between two non-Catholics can be investigated and declared by the Diocesan Matrimonial Court without recourse to the Holy Office?

Before the Code, for cases of this kind the Holy Office declared, 23 June, 1903: " . . . Quando vero agitur de matrimonio mixto contrahendo cum haeretico separato per divortii sententiam tribunalis civilis ab haeretica, erit Episcopus domicilii partis catholicae, ad quem spectat iudicare an contrahentes gaudeant status libertate." [4]

[1] In view of the severe rule laid down in canon 1070 § 2 authors are not agreed whether or not in case of a doubtful baptism the presumption repeatedly enunciated by the Holy Office before the Code, *baptismus dubius censetur validus in ordine ad matrimonium,* may still be followed in a case of this kind. Cf. " Quaesitum de valido vel invalido matrimonio ob praesumptionem legalem ", *Periodica,* XX (1931), 10*-12*.

[2] " Competence of Ordinary in a case under canon 1990 ", Ecclesiastical Review, LXXXVI (1932), 68-73, where it is shown that the summary process of canon 1990 does not fall under the prohibition of the Holy Office, 27 January, 1928.

[3] The instances in which baptized non-Catholics may have been bound by the form prescribed in the Tridentine decree *Tametsi* before Easter of 1908 are so rare as not to call for further attention here. Since that date non-Catholics contracting marriage among themselves have not been bound by the canonical form. Roberti in *Apollinaris,* III (1930), 58, would seem to permit the bishop on the strength of canon 1990 to declare invalid a marriage between two non-Catholics for lack of the substantial form to which they may have been obliged.

[4] *Fontes,* n. 1266.

As late as 8 April, 1925, the Archbishop of Fribourg was referred by the Holy Office to this rescript of 1903 for competence in such cases.[5]

But then came the declaration of the Holy Office of 27 January, 1928, which forbade that in matrimonial cases non-Catholics be admitted as plaintiffs in accordance with canon 87; if special circumstances seem to call for admitting them, recourse must be had to the Holy Office in each case.[6]

This declaration—it was immediately recognized—would no longer permit Ordinaries to proceed on the strength of the declaration of 1903. The question was then raised whether, notwithstanding this declaration, there was not some way of bringing such cases before the Diocesan Matrimonial Court, especially since it was soon learned that the Holy Office would not permit such cases to be received before the conversion of the non-Catholic party.[7]

Some have maintained that it might be possible to enter the case indirectly under the guise of a *causa connexa* on the basis of canon 1567. Many reasons could be advanced against considering the previous marriage between the two non-Catholics a cause connected with another case. Suffice it to point to the final clause in canon 1657: "nisi legis praescriptum obstet." In the trial of one case another may not be admitted *ratione connexionis* if a prescription of some law forbids it. Here is the crux of the question in cases such as the one under discussion. And it is by reason of that last provision of canon 1567 that the trial of a marriage between two non-Catholics is outlawed: the case is beyond the competence of the court. Before discussing this fully, it will be well to consider another angle.

The Pontifical Commission for the Authentic Interpretation of the Canons of the Code has issued three declarations regarding canon 1971. The first[8] declared that the word "impediment" in canon 1971 § 1 n. 1 embraces not only the diriment impediments properly so-called and contained in canons 1067-

[5] J. Haring, "Kodex und Älteres Recht", *Theologisch-Praktische Quartalschrift*, LXXIX (1926), 829. Cf. *Jus Pontificium*, VI (1926), 159-161.

[6] *Acta Ap. Sedis*, XX (1928), 75.

[7] Cf. Haring, "Die Geschichte eines Eheprozesses", *Theologisch-Praktische Quartalschrift*, LXXXII (1929), 788.

[8] 12 March, 1929, ad V—*Acta Ap. Sedis*, XXI (1929), 171; ECCLESIASTICAL REVIEW, July, p. 80, 1929.

1080, but also those obstacles to a valid marriage which may in a broad sense also be called impediments and which are determined in canons 1081-1103, so that if one were to blame for the invalidity of his marriage on account of either, he was debarred from attacking it. There is merit in that provision. While not exactly a penalty, it nevertheless has some measure of relation to it. For it is not proper to permit one who was at fault in contracting an invalid marriage to enter suit seeking a declaration of its nullity. This first declaration concerning 1971 caused great apprehension. On the one hand, in many cases such fault was so manifest that the parties or at least the one seeking freedom from the marriage could not enter suit; on the other hand if the apparent meaning of canon 1971 § 1 n. 2 were adhered to, in many of these cases the promoter of justice could not receive a denunciation of the invalidity of the marriage or enter suit for a declaration of nullity. The result? There would have been no means of overcoming the impossible condition of such unfortunate Catholics. However, the two later declarations of the Pontifical Commission [9] relieved the situation. In virtue of them, even though a Catholic is debarred from entering suit for declaration of nullity of his marriage because of his guilt in contracting invalidly, he may nevertheless denounce the invalidity of his marriage to the promoter of justice; then the latter is empowered by canon 1972 § 1 n. 2, as interpreted by these declarations, to attack the marriage in the matrimonial court, even though the impediment be not one of those reckoned before the Code as *natura sua publica.* He does not seem bound to enter suit in every case where the evidence points to a successful issue, but may use his discretion: still, as Roberti [10] points out, there will rarely be a case where he can refuse to file suit. It is true that, if the party guilty of marrying invalidly is denied the right of seeking a declaration of nullity and thus is bound to a life of celibacy, he has nobody to blame but himself. In strict justice he could be left to his own resources. But his plight would be extremely precarious and he would be the almost certain prey

[9] 17 February, 1930, ad VI—*Acta Ap. Sedis,* XXII (1930), 196: 17 July, 1933, II, *de matrimonii accusatione,* ad IV—*op. cit.,* XXV (1933), 345; ECCLESIASTICAL REVIEW, LXXXII (1930), pp. 597-8; LXXXIX (1933), 407-408.

[10] *Apollinaris,* III (1930), 248-250.

of his passions to his utter ruin. The Church realizes this and, guided by the maxim *Salus animarum suprema lex,* she comes to his aid, even while maintaining the principle enunciated in can. 1971 § 1, n. 1. She authorizes the promoter of justice, even on the report of that guilty party, to step in and act as plaintiff in his stead.

Thus understood, some seem to think that denunciation to the promoter of justice of the invalidity of a marriage contracted by two non-Catholics, one of whom desires to marry a Catholic or is perhaps already civilly married to one, offers a better and easier solution than the above *causa connexa.* But this course fails as well as the other. The Church is solicitous for the spiritual welfare. They are her children and, even if through their own waywardness they are embroiled in an invalid marriage, she will assist them out of their severe straits. She has a care too for those outside her fold; but her first solicitude is for their conversion. If they refuse, however, to recognize her as the divinely instituted Church, then she cannot listen to their plea regarding their marriage. In fact it would easily be construed as a form of proselytizing altogether unworthy of her. Unfaithful as the Catholic may have been in contracting marriage invalidly through his own fault, he has not formally rejected the Church. Therefore, too, the Church does not entirely deprive him of his rights as a Catholic. But the baptized non-Catholic denies the divinely given authority of the Church by refusing submission to her. Why then should he not be deprived of the benefits of the Church as indicated in canon 87 and the decision of the Holy Office of 27 January, 1928? As for the unbaptized, they lack the first essential on which the jurisdiction of the Church is based. But it may be asked, Is no consideration due the Catholic party in his desire to marry a non-Catholic who is married invalidly as is supposed, or with whom that Catholic is already united, albeit invalidly in a civil marriage? Does his often difficult position perhaps require, or at least warrant an examination of the non-Catholic's previous marriage by the Church? There are indeed cases in which the Church claims and actually exercises jurisdiction over matters pertaining to non-Catholics. But in such matters as marriage the cases are always those in which the Church's direct and immediate concern is with the Catholic,

and only indirectly and on account of the relation to the Catholic, with the non-Catholic. But in the case under discussion it is not the case of the Catholic that is immediately and directly to be examined, but one in which non-Catholics alone are concerned and in which the Catholic in question has no direct interest. It is therefore entirely fitting that the Church should not permit the question as to the validity of a marriage between two non-Catholics to be brought before her court; not even when this case might open the way for a Catholic to contract or even to convalidate a marriage with one of the non-Catholics. And this is what the Holy Office has done by the above mentioned declaration.[11]

The declaration of the Holy Office of 27 January, 1928, prevents the introduction of the invalidity of a marriage between two non-Catholics as a *causa connexa* into another marriage case, no matter what the character of the latter. For that question cannot be raised by the non-Catholic, since he is not entitled to a standing in court in view of the declaration of the Holy Office. The Catholic cannot raise the question, since he is debarred by canon 1971 § 2 from entering the suit, because he is not one of the parties who contracted the marriage in dispute. At most he could denounce the invalidity of the marriage between the two non-Catholics to the promoter of justice. Even the latter, however, is prevented from attacking that marriage, notwithstanding the two declarations of the Pontifical Commission regarding his power to enter suit for declaration of nullity. For his power is intended exclusively for the direct benefit of Catholics.

The authors who have written on the latter two authentic declarations concerning the right of the promoter of justice to receive denunciations and institute suits, restrict their discussion to the question of marriages denounced to the promoter of justice by a Catholic party to them. Thus they imply that that official cannot receive denunciations from anyone regard-

[11] Yet even these considerations do not deprive the Church of the right of clearing up the status of the non-Catholic who desires to marry a Catholic. And by the declaration of 1903 referred to above she actually did admit such cases to trial. In no small degree was she apparently prompted to change her policy by the furore caused by the sensational importance ascribed to the recent Marlborough and Marconi cases, though this latter could even now be tried by a diocesan tribunal inasmuch as Marconi has, it seems, returned to the Church.

ing marriages between two non-Catholics. Some authors[12] expressly exclude these cases on the strength of the declaration of the Holy Office of 27 January, 1928; others will not apply this declaration to such cases.[13]

In view of this it is evident that, strong as the above reasons may be, they lack cogency and cannot of themselves lead to a certain conclusion that recourse to a suit for declaration of nullity of marriage between two non-Catholics as a *causa connexa* or after denunciation to the promoter of justice is uncanonical. The final settlement of the question must depend upon the utterance of the Holy See. Fortunately two papal documents are available which seem to settle the question with a finality that brooks no contradiction. They are two rescripts issued to the Bishop of Berlin.

Suprema Sacra Congregatio
SANCTI OFFICII — ex Aedibus S. Officii,
Num. di Protoc. 2824/31. — die 30 Novembris 1931.

Excellentia Revma.

Die 6 Septembris nuper elapsi Excellentia Tua Revma a S. Officio petebat utrum, recepta denuntiatione nullitatis matrimonii inter acatholicos celebrati, a catholico facta, qui cum parte acatholica illegitime convivit, "Ordinarius vel Promotor justitiae actionem instituere possit, ita ut tribunal ordinarium jam causam, servatis praescriptionibus juris, cognoscere et definire valeat." Cui petitioni haec Suprema Sacra Congregatio respondendum mandavit:

Recurrendum in singulis casibus.

Maximam meam observantiam Tibi obtestor
ac permaneo
Excellentiae Tuae Revmae
Addictissimus
✠ D. CARD. SBARRETTI
Episcopus Sabinensis et Mandebosis.
Secretarius.

Excmo et Revmo Domino
Dno Christiano Schreiber
Episcopo Berolinen.

[12] F. Roberti, "Animadversiones", *Apollinaris*, III (1930), 58. Cf. *Jus Pontificium*, XIII (1933), 187-188.

[13] Cf. *Jus Pontificium*, VIII (1928), 234; IX (1929), 108. Haring, "Wer ist Akatholisch im Sinne des Kanonischen Rechtes?", *Theologisch-Praktische Quartalscrift*, LXXXIV (1931), 790-791.

Sacra Congregatio
De Sacramentis
5002/31.

Relatis in hac S. Congregatione litteris Ordinarii Berolinensis quibus postulat utrum, praehabita denuntiatione nullitatis matrimonii iuxta can. 1971 parag. 2, promotor justitiae vel Ordinarius jus habeant actionem instituendi, et an tribunal ordinarium in casu indigeat venia S. Sedis ad causam instruendam, eadem S. C., attentis expositis, in Congressu diei 30 Octobris 1931 rescribendum censuit:

Rmus Ordinarius in excipienda denuntiatione nullitatis matrimonii et in causa introducenda, se gerat ad normam decisionis Commissionis Pontificiae datae sub die 17 Februarii 1930, absque venia S. Sedis, nisi agatur de causis S. Officio reservatis juxta decretum ejusdem S. Officii diei 27 Januarii 1928.

Datum Romae, die 3 Novembris 1931.

✠ M. Card. Lega
Eppus Tusculan. Praef.
D Jorio, Secr.

Ill.mo ac R.mo
Ordinario Berolinensi.[14]

The first of these rescripts emanated from the Holy Office. The case described is identical with the one which our inquirer has submitted; the Catholic is already living with the non-Catholic and, as the phrase implies, in a civil marriage; but the marriage cannot be rectified until the question of the non-Catholic's previous marriage is cleared up. Despite a denunciation of the nullity of the non-Catholic's previous marriage, the Holy Office denies the right of the Ordinary or of the promoter of justice to institute proceedings, and requires that each case be referred to it.

The rescript of the Congregation of Sacraments supplements that of the Holy Office. The question is not so explicit as that in the rescript of the Holy Office. Nevertheless the answer is to the same effect; for there is no prohibition against introducing cases regarding the validity of a marriage without per-

[14] *Amtsblatt des Bischöflichen Ordinariats Berlin,* (1932), p. 3, (1931), p. 124; reprinted in *Archiv fur Katholisches Kirchenrecht,* CXII (1932), 154-155.

mission of the Holy See, except that in the declaration of the Holy Office of 27 January, 1928. The Congregation of Sacraments grasped the import of this question and excluded all cases embraced in the terms of that declaration from among those which the Ordinary or the promoter of justice could present to the matrimonial court without permission of the Holy Office. In both of these rescripts there is no reference to a particular case; while the singlar number (*matrimonii*) is used in both, the noun is used in a generic sense. That this is the sense is clear from the answer in each. If these rescripts were not general, the answer to the first inquiry could not have been given in the general phrase: *recurrendum in singulis casibus.* Either it would have to be a direct rejection of the request or an order for more detail. So too in the second; while the principal clause is in the singlar, the exception is in the plural (*causis*). Thus both these rescripts cover all cases of this kind.

Are they not *private* rescripts, however? Both are indeed addressed to one bishop; but their import is such as to give them general force. There is nothing in either to indicate that they are intended for individual cases: as pointed out above, they are general; neither does anything in them suggest even remotely that they refer to peculiar conditions prevailing in the diocese of Berlin. Their whole content is clearly a merely declarative interpretation of the law and as such according to canon 17 § 2 they need no promulgation. But it may be objected that the above interpretation cannot be considered as *per modum legis exhibita* as required for an authentic interpretation by canon 17 § 2.[15] Appeal can still be made to canon 20, since these rescripts clearly set forth the *praxis Curiae.* The reply given in the above rescript of the Holy Office is in entire conformity with the rule laid down in its decision of 27 January, 1928. More clearly is this brought out by the rescript of the Congregation of Sacraments. It does not reserve the cases in question to the Holy Office: it could not do so. But it recognizes that the decision of the Holy Office of 27 January, 1928, already reserved them to the latter Congregation. From all this it becomes evident that a suit for declaration of the

[15] This objection does not lack all force. Cf. G. Michiels, *Normae Generales*, (Lublin: Catholic University, 1929), I, 388-390.

invalidity of a marriage between two non-Catholics[16] cannot be entered in the Diocesan Matrimonial Tribunal—so long as the interested party remains non-Catholic—without permission of the Holy Office. It matters not whether the suit is to be filed by the promoter of justice after denunciation or is to be considered as a *causa connexa:* both are forbidden and the Diocesan Matrimonial Court lacks competence.

Therefore all such cases as our inquirer describes and in which the non-Catholic's previous marriage would have to be investigated by the matrimonial tribunal cannot be settled without recourse to the Holy Office so long as the non-Catholic is not converted. And from various rescripts for individual cases that have appeared in print there is evidence that the constant practice of the Holy Office is to refuse the admission of such cases before the conversion of the non-Catholic.

VALENTINE T. SCHAAF, O.F.M.

A SUGGESTION TO CLERICAL TOURISTS.

To the Editor, THE ECCLESIASTICAL REVIEW.

I have charge of a little church in a section of the country much frequented by tourists. There are days when we have as many as five Masses celebrated by tourist priests. Were our resources sufficient for our needs, we would look upon this experience with unalloyed joy. However, our means are extremely limited and the incurring of even a modest unusual expense is a source of some concern.

The total cost to us of altar wine, laundering of linens, breakfasts, keeping vestments in condition and mending is considerable. If the tourists were thoughtful enough to help us meet these expenses, our difficulties would be solved. So many of them overlook this matter that I am moved to call attention to it by sending this item to you for publication.

My experience is quite at variance with the reputation for generosity and thoughtfulness for which the clergy are well known. Few of our visitors are inclined to give us any assistance by way of preaching, hearing confessions or celebrating Mass at a time convenient for the little group of worshipers that frequent the church.

[16] Or even between a Catholic and a non-Catholic contracted *in facie Ecclesiae* if it is the non-Catholic party who is seeking the declaration of nullity.

BENEDICTION TWICE A DAY IN SAME CHURCH.

Qu. There are rules concerning the Blessed Sacrament which seem to conflict in certain circumstances. It should never be exposed when there are no adorers in church; It should never be reposed without Benediction. Benediction may not be given twice a day without special permission. An illustration of the conflict may occur for instance on a First Friday. The Blessed Sacrament is exposed during Mass and then returned to the tabernacle without Benediction. May this be done? All-day Exposition is impracticable. If Benediction were given after Mass, could it be repeated in the evening?

Resp. If on a First Friday the Blessed Sacrament is exposed during the hours of Masses, but must be reposed after the last Mass for lack of adorers, then Benediction should be given after the last Mass, just before the reposition.

If the pastor wishes to have Exposition and Benediction again in the evening, he should ask the Ordinary's permission. Such permission is necessary and sufficient that Benediction may be given twice a day in the same church.

In this manner all the apparently conflicting rules will be reconciled and safeguarded.

DATE OF ANNIVERSARY REQUIEM MASS.

Qu. What is the rule for determining the date of celebration of an anniversary Requiem Mass? There are certain days when this Mass is permitted, on which the daily Requiem is not allowed. On such days may black be used, if the Mass is said as of the anniversary, but it is not exactly that of death or burial, due to the fact that the people may not find it convenient to have the Mass on that day, or another may be previously arranged for, or the people may ask that it be said several days earlier or later? In case anniversaries were ordered for the same party on two or three successive days, may they all be said in black, even though all the days are of duplex rite? There are many other ways that difficulty may arise in arranging for these anniversary Masses. Please discuss the matter so as to inform us in how far one will remain within the law.

Resp. An anniversary Requiem Mass, strictly so called, may be said or chanted each year on the recurring date of a person's death or funeral.

However, this Mass is prohibited on—

1. all Sundays;
2. all holydays of obligation, though suppressed;
3. All Souls' Day;
4. all feasts of the first and second class, even when these are transferred;
5. any of the privileged ferial days, i. e. Ash Wednesday and Monday, Tuesday and Wednesday of Holy Week;
6. any of the privileged vigils, i. e. Christmas Eve, Epiphany, Pentecost.
7. any day during the privileged octaves, i. e. those of Christmas, Epiphany, Easter, Ascension, Pentecost, Corpus Christi and Sacred Heart.

The Requiem Mass thus prohibited may be advanced or transferred to the next free day, i. e. a day not similarly impeded; but in either case it must then be celebrated as a High Mass.

On the third, seventh and thirtieth day after the death or the funeral and on the most convenient day after receiving the news of a death at a distance, a Requiem Mass may be said which has all the privileges of an anniversary, strictly so called.

Once a year on a day other than the true anniversary of the death or burial, a High Mass of Requiem may be said if there is a " foundation " for this purpose.

Once a year also on a day requested by certain societies or confraternities, a high Mass of Requiem may be said for their deceased members.

These Masses are regarded as anniversaries in a broad sense and they are prohibited only on the same days as anniversaries, strictly so called. When they are thus prohibited they may be anticipated or deferred to the first free day that is not similarly impeded.

See Baltimore Ordo, Monitum IX, B. The rubrics governing this matter are to be found in the new *Missale Romanum* of 1920; Additiones and Variationes in Rubrics, III, 6 and 7.

PROSECUTING ATTORNEYS NOT PERSECUTORS.

Qu. May I ask you to be so kind as to give an answer or a solution to the following case?

An attorney general knows that Mr. X is innocent of the crime for which he is accused. May he, nevertheless, in conscience, proceed juridically against Mr. X, especially when he foresees that the accused will, in all probability, receive capital punishment?

May a prosecuting attorney, with the same knowledge, and representing the State, stand against the accused?

Resp. The answer to both these questions is in the negative. An attorney holding an official position is no more justified in promoting the judicial conviction and punishment of an innocent man than is any other person. According to the statement of the question, the attorney *knows* that the accused is innocent. If he were not certain of it, he would probably be justified in conducting a trial definitely to ascertain the truth. Apparently, there are only two courses open to the Attorney General: To ask that the case be dismissed and, if this request is not granted, to conduct the trial in such a way that the innocence of the accused will be established. Unfortunately, not a few prosecuting attorneys disregard this obvious conclusion from the principles of justice and strive to enhance their professional reputation by endeavoring to bring about the conviction of persons whom they know to be guiltless.

CHRISTIAN BURIAL FOR CATECHUMENS.

Qu. An unbaptized person is taking instructions to become a Catholic. Before he is baptized and officially received into the Church, he is killed in an automobile accident. May the pastor, on the theory that the catechumen has received Baptism of Desire, preside at his funeral and celebrate solemn Requiem Mass?

Resp. Canon 1239, paragraph 2, answers our inquirer's question. Catchumens who die without baptism through no fault of their own are counted among the baptized. In the case mentioned the man is canonically considered as a catechumen, and he may receive Christian burial with Mass.

Ecclesiastical Library Table

RECENT BIBLE STUDY.

The Greek Text of the New Testament.

The writer has at hand two recent contributions, one a worthless translation of the New Testament, bound delicately in soft blue leather, the other an epochal edition of Greek papyri, in a modest brown buckram. Both are concerned with the Greek text of the New Testament, the former indirectly, the latter specifically. Hence it seems fitting to treat both contributions in the course of a single article, though the writer feels it almost necessary to apologize for juxtaposing the two, so disparate are they in value and lasting worth.

I.

The first book purports to be "a new and enlightening translation of the Gospels according to the Eastern Version", by Dr. George M. Lamsa, a native Assyrian, graduate of the Archbishop of Canterbury's Mission College (Anglican) in Persia, and also of the Virginia Theological Seminary, Alexandria. It must be said at the start that the book is brought to the attention of the reader not because of any scholarly merit attached to it, for it has none, but rather because of the undue publicity accorded to it in the popular Sunday supplements of various nation-wide newspapers.

Dr. Lamsa first came to the writer's notice through a syndicated article on the Fourth Word of Christ on the Cross. The traditional rendering was rejected in favor of a translation from the Syriac: "My God, my God, this was my destiny—for this was I kept." As is so often the case, this article caused no little stir, and gave rise to many queries. Undoubtedly many people read and accepted the author's statements without troubling themselves to question them. For this reason it seems advisable to examine the foundation of the author's contention as set forth in his introduction, and in the newspaper article mentioned above.

With the translation itself we need concern ourselves but little; its value is based on a wholly false assumption, and it would be a waste of time to examine it in detail. But the

fundamental principle behind the translation merits some careful consideration, in order that its absurdity may be brought definitely to the surface. According to the author, Aramaic is the mother tongue of Christ, and therefore obviously the original language of the New Testament. The author, for whom "Aramaic" and the language of the Peshitta text are synonymous, would probably restate the previous sentence and say that the Peshitta, and not the Greek text, is the original text of the New Testament.

It is true, as Dr. Lamsa asserts, that Aramaic was a colloquial and literary language of Palestine, Syria, Asia Minor, and Mesopotamia. But the implied supposition that the *same kind* of Aramaic was used in all these places is historically false. Aramaic as a generic name for a language is divided into two distinct branches, the Eastern and the Western, each of which further subdivides into various types. Western Aramaic was written and spoken in Palestine and Syria by Jews, Palmyrans, and Nabateans, while Eastern Aramaic (better known as Syriac) belonged to Babylonia, and was used by Jews, Mandeans, Manicheans, and the peoples of Upper Mesopotamia. More definitely, the Western branch comprised Judaic Aramaic (the language of the Targums and of the Palestinian Talmud), the Aramaic of Christian Palestine, Samaritan, Nabatean, and Palmyran Aramaic; to the Judaic Aramaic Christ's words on the Cross show closest affinity. Eastern Aramaic embraced Nestorian, or Eastern Syriac, Jacobite, or Western Syriac, Manichean, Mandean, and the language of the Babylonian Talmud.

Hence, when the author presents the language of the Peshitta (Nestorian Syriac) as the mother tongue of Christ, he is betraying a lamentable ignorance of even the most elementary details of Aramaic, and places himself definitely outside the realm of scholarly achievement. He seems utterly unconscious of the fundamental division of the Aramaic group of languages, to judge from the flimsy arguments offered to substantiate his contention that the Peshitta embodies the first rendering of Christ's message into a written tongue. Taking for granted that Judaic Aramaic and Syriac are one and the same thing, he argues on *a priori* grounds that the originals of the Gospel narrative must have been in Aramaic, since the

authors themselves were Jews. It is not quite clear that a Jew could not write in Greek, nor is it evident that a Greek original could not be written by other than a Greek. Even supposing, for the sake of argument, that the Evangelists did write first in Aramaic, a supposition true only of Matthew's Gospel, it does not follow that a Nestorian Syriac version must precede a Greek version. Such a thing would depend altogether on circumstances quite disconnected from the author's native idiom.

Actually, the beginnings of the Syriac versions of the New Testament are historically obscure. We know with certainty that Tatian's harmony of the Gospels, the Diatessaron, was in existence toward the close of the second century A. D. But we have no definite proof that it was first written in Syriac. Indeed, the weight of scientific opinion is in favor of a Greek original which was later translated into Syriac. Not improbably Tatian grouped together sections from the four Gospels and later fused them into Syriac for the benefit of his own people. Though an Assyrian by birth, he was Greek in culture and attainments.

This harmonistic form of Tatian's, as far as can be determined, was the first Syriac form of the New Testament, a compendium composed for the people who were less familiar with the Greek tongue. In the main centres, such as Antioch, Greek was spoken by all, but as one branched off into the remoter regions, familiarity with Greek lessened considerably, and practically a Syriac Testament became a necessity.

Separate Gospels in Syriac are later than the Diatessaron. We are led to this conclusion not only by the lack of proof to the contrary, but also because of the very name applied to the four Gospels as such—" damepharrese ", or " separate ". The use of the word, unique for the Gospels, implies that united narratives preceded; otherwise the word " separate " loses its meaning with relation to the Gospel narratives. For other languages the simple title of " Four Gospels " suffices to describe the four distinct narratives.

Of the separate Gospels we have two chief codices, the Sinaitic (not to be confused with the Greek Codex Sinaiticus) and the Curetonian. The latter shows greater dependence on the Diatessaron, and is probably the earlier, going back to the

early fifth century, though some critics, on insufficient grounds, claim priority for the Sinaitic Codex, and even place it anterior to the Diatessaron. Toward the end of the fifth century Rabbula, Bishop of Edessa, ordered a new translation of the Syriac Testament, based on the best Greek manuscripts, and the result was the text known as the Peshitta. This seems certain from all available evidence of Syriac writers of the time. For a while there was a struggle between the Peshitta and the harmony of Tatian which had held the field for almost three centuries, but the former finally triumphed and became the accepted text of the Syriac Churches. Dr. Lamsa is opposed to Rabbula's authorship of the Peshitta, but all historical data point to him either as the author or at least as the sponsor of this text. Hence the Peshitta version must be accepted as a fifth-century translation from Greek exemplars.

Turning to the Greek tradition of the Gospels, we are on surer ground, with abundant material for examination. First of all we have the fact that Greek was the *lingua franca* of the entire Mediterranean, the commercial language of Galilee, and the tongue in which St. Paul was understood in Jerusalem. Hence it was the obvious language for a world religion, better fitted than the provincial Aramaic for a literary conquest beyond the narrow confines of Palestine. Secondly, we have the admission, on the part of even liberal and rationalistic critics, that Greek documents of the Gospels were in existence toward the close of the first century. We have definite testimony from Justin, Irenaeus, and Clement of Alexandria that there was a form of the Gospels in Greek in the second century. And from the recently discovered Greek papyri—of which more will be said later—we have objective evidence of the existence of the four Gospels in the third century. The Vatican Codex and the Sinaiticus are celebrated codices of the fourth century. The Codex Alexandrinus, of the fifth century, is the text to which the Peshitta shows closest affinity, and which doubtless was used in the preparation of the Syriac version. Beyond the fifth century we need not go for our present purpose.

From what has been written thus far the absurdity of Dr. Lamsa's contention is clear. Not only is the language of the Peshitta not the language of Christ, but the Peshitta itself is

centuries removed from demonstrably proved existing Greek texts. In conclusion a few words may be said about certain translations which have captured the popular attention. Matthew 19: 24 is offered not only as a striking proof of the difference between the Greek and the Peshitta, but also as evidence of the priority of the latter. The Douay version of this text, faithful to the Greek, is the following: "And again I say to you: it is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of heaven." Dr. Lamsa contends that in place of the word "camel" we should read "rope". And his argument is as follows: the Aramaic (that is to say, Syriac) word *gamla* may be translated indifferently as "camel" or "rope"; the Greek translator (*sic*), unaware of the twofold meaning of the word, chose the translation "camel" and thus rendered the passage absurd. The author further contends that had the Greek been the original, such an error could not have occurred. This argument is an excellent example of the accuracy of Dr. Lamsa's reasoning. He misses the point of the text entirely, apparently thinking that there is more probability in a rope being forced through the eye of a needle than there would be if a camel were tried instead. It is impossible to introduce either a camel or a rope through a needle's eye, and the greater object is chosen merely to bring out that impossibility with more telling effect. And if, as the author suggests, *gamla* translates both "rope" and "camel", by what right can he exclude the translation "camel"? Is it not equally possible that he, and others who labor under the same subjective delusion as himself, simply took for granted that the meaning "camel" was absurd? His explanation that Christ was referring to a rope which is given to a bride and hung in the house, is a mere assumption without proof. Christ might just as easily have been viewing a passing caravan loaded with rich merchandise, and have taken His image from that scene.

A final example will suffice. According to Dr. Lamsa, the traditionally accepted words of Christ on the Cross are unworthy of Him, and false. Christ did not say: "My God, my God, why hast thou forsaken me?" The words, as quoted in the Gospel of St. Matthew, are "Eli, Eli, lamma sabacthani?" Now *lamma*, "why", should be *l^{e}mana*, "for this";

the word *sabacthani* does not mean "forsaken", but is a form of the verb "to keep". Hence the real translation should be: "My God, my God, for this was I kept", that is to say, "this is my destiny". Unfortunately the twenty-first Psalm (twenty-second in the Hebrew) gives the traditional rendering, and there is no mistaking its accuracy. It is true that the Psalm text is in Hebrew, and therefore the word *sabacthani* as such does not occur. But the corresponding Hebrew word *azavtani* is used. In Aramaic, the Doctor to the contrary notwithstanding, the verb *does* mean "forsaken", "left", abandoned". Whether it has the same meaning in Syriac is utterly aside from the point, as we have seen above. *Lamma* is likewise good Aramaic, whatever may be said for Syriac. Hence the traditional rendering of Christ's words is the true one. Other difficulties presented by the author centre around the same confusion between Aramaic and Syriac, and may be disregarded.

II.

An event of unusual moment in the Biblical field is the recent publication of a portion of the Chester Beatty Papyri. The manuscripts comprising this collection were obtained by Mr. Beatty in Egypt about three years ago from the hands of natives and dealers. The place of their origin is unknown, but the neighborhood of the Fayum is suggested as most probable. The entire collection consists of twelve manuscripts:

Three of the New Testament:

I. The fragment of a codex of the Gospels and Acts
II. Fragments of the Pauline Epistles
III. The Apocalypse

Eight of the Old Testament:

IV. Genesis
V. Genesis
VI. Numbers and Deuteronomy
VII. Isaias
VIII. Jeremias

IX. Ezechiel and Esther
X. Daniel
XI. Ecclesiasticus

One non-canonical:

XII. Enoch and a Christian Homily.

These manuscripts, in a pitiable state when first received, were given to Dr. Ibscher of Berlin, an expert in mounting papyri, who mounted the collection under glass. They were then committed to the editorship of Dr. F. G. Kenyon, whose authority as a textual critic and papyrologist is well known. Eventually the entire collection is to be published by Dr. Kenyon. At present the first two fasciculi are already off the press. The first contains a general introduction and twelve plates. The second fascicule contains the text of the Gospels and the Acts.

This text comes from some thirty leaves or sixty pages of papyri. The complete codex probably comprised one hundred and ten leaves. Every leaf is more or less mutilated, especially at the bottom. Of Matthew there are but scanty remains. Sufficient of Mark exists to establish general characteristics. Luke's portion is likewise considerable, but the fragments of John are relatively small.

The date of the codex is placed with some confidence by Dr. Kenyon as the beginning of the third century. Other competent papyrologists who have viewed the manuscript place it no later than the second half of the same century, some of them agreeing with the editor in placing it in the early half. Thus we have a witness to the Gospels earlier by a century than our known codices, the earliest of which, the Vaticanus and the Sinaiticus, belong to the fourth century. The Beatty codex is a remarkable confirmation of the substantial accuracy of the present accepted critical text, all of its variations being minor ones, such as a change in word order, a substitution of one word for another, and so forth. There are no important omissions or additions, no doctrinal variations. This is certain even from the earliest survey of the codex. Hence the papyri have this special claim to importance, that they carry back a whole century the visible proof of the substantial

integrity of the Gospels. The minor discrepancies, however, will afford a rich field of endeavor for the trained textual critic, but some time must elapse before any final conclusions can be drawn. Still, in the course of his general introduction to the text, Dr. Kenyon suggests certain conclusions which seem to him to be warranted even after the briefest of scrutinies, and which he expects will be substantiated by subsequent and more detailed study.

By way of preface to the remarks which are to follow, it may be well to say that the known manuscripts of the Greek Testament fall into three distinct groups—the Byzantine, the Neutral, and the Western recensions. Of these the Byzantine, typified by the Codex Alexandrinus, of the fifth century, is distinguished by its polish, its clearness, amplification, and its harmonistic tendencies. It will be designated by the letter A hereafter. The Neutral group, whose chief exemplars are the Vaticanus and the Sinaiticus, both of the fourth century, is characterized by conciseness and immunity from harmonization. The letter B will be used for this group. The Western group, of which the Codex Bezae, of the sixth century, is our oldest example, is harmonistic, inclined toward paraphrase, additions, and omissions. This family will be designated by the letter D. And for the sake of brevity the letter P will be used for the papyri text.

Of these three groups prior to the appearance of P the critical position was as follows: the Byzantine recension, in vogue for centuries through the Textus Receptus, had finally been rejected by practically everyone; the Neutral succeeded it and holds first place to-day through its Codex Vaticanus, which is the basis of our critical editions of the Greek New Testament; the Western group enjoyed and still enjoys some measure of favor with a few critics through its Codex Bezae.

To some scholars the D group has long seemed a heterogeneous collection; and various endeavors have been made to clarify it. Some years ago Canon Streeter disassociated from it certain codices which resembled a text from Caesarea. Professor Lake, of Harvard, further advanced Streeter's theory that there was a distinct family hidden in the group of Western codices, though he modified some of his predecessor's contentions. Whether or not there really exists a distinct

Caesarean recension is still a matter of serious dispute, and considerable research and textual comparison must yet be accomplished before we can make a definite decision one way or another.

Thus, before the appearance of P we have a discredited Byzantine recension, a favored Neutral group, and a not too clearly defined Western family, with the possibility of a Caesarean tradition distinct from the Western group in which it is hidden.

Dr. Kenyon is inclined to accept the existence of the Caesarean recension as a fact, and his observations tend to show that Streeter and Lake had reason for their suspicion. Unfortunately, detailed work in searching out Caesarean peculiarities has been confined to the Gospel of St. Mark; hence, no positive decision can be reached in this regard with respect to P. The fragments of Matthew are too brief for safe comment, but it is likely that it will be found to lean slightly toward the Caesarean, with B and D followed in this order. The Gospel of Luke has much more material for comparison, but we have no parallel study of the Caesarean text. P in this Gospel is about midway between B and D, with a slight leaning toward B (in the form of the Vaticanus rather than the Sinaiticus). The Gospel of John betrays agreement with D in peculiar readings, though the fragments are very few.

With Mark P, however, we are on safer ground. There exists a careful analysis of Western texts in this Gospel, and a definitely Caesarean recension is claimed by certain critics. Accordingly Dr. Kenyon considers this text of P definitely Caesarean, halfway between B and D, but slightly diverging toward D. Just how accurate his deductions are must be judged from the two very uncertain premises—first, that there actually exists a separate Caesarean recension, and second, that subsequent comparison with the Versions will not change the appearance of present textual conjectures.

In general the erudite editor believes that P holds the following relations to the various families: 1) it has no leaning toward the Byzantine recension; 2) it is not decidedly Neutral; 3) it has a significant relationship with the Western family in that it agrees in many instances of exclusively Western support, but has none of its more noticeable peculiarities; 4)

it has a number of independent readings, and some with very slight support elsewhere; 5) it betrays a strong affinity with the Caesarean recension, particularly in Mark.

His general conclusion is that P is probably "a witness to the existence in Egypt, in the first half of the third century, of a type of text distinct from that found predominantly in B, and with a strong infusion of readings found in the early authorities which are grouped together as Western, though with none of the divergences found in these authorities". In his opinion the generally accepted preëminence of B (Codex Vaticanus) remains an open question; it has not lost its predominant position, but there is no assurance that it will not be affected when the present papyri are studied more closely in relation to the various Versions of the New Testament, and when more is known of the Caesarean group.

In contrast with Dr. Kenyon's views we have the opinion of another eminent Biblical scholar, Father Lagrange, O.P., who has an article on the Papyri in the January issue of the *Revue Biblique,* 1934. The learned Dominican warmly felicitates the editor of the Papyri on the scholarly and conservative handling of his materials, but is much more cautious in his valuation of the recent discovery. The possible preëminence of P is toned down considerably, as we shall see in the remainder of this article.

Father Lagrange distinguishes (in full accord with Dr. Kenyon's similar distinction, appearing in the 1933 volume of the Schweich Lectures of the British Academy) two types of revision. One type has for its end the production of the most primitive text, and to this purpose makes use of the most ancient manuscripts at hand. The second type looks rather to the clearest and most persuasive text. Both Father Lagrange and Dr. Kenyon agree that B exemplifies the first type of recension, and that D represents the second. But whereas Dr. Kenyon would place P in the first class, Father Lagrange places it definitely in the second class.

The latter writer offers a persuasive background for his contention. At the time of the compilation of P the recension B was certainly in existence, since it was certainly used by Origen, and is paralleled by P in many instances. The D recension was also in existence at this time, as we know from

the African and Italic recensions of the second century which are based on it. Hence, prior to the appearance of P there were two distinct types of text, one with a tendency to approach the most primitive text, and the other filling the want felt for a mutually adapted Four Gospels, and for preaching needs. There was lacking only a text which would be suitable for those who had a taste for the niceties of Greek style and language. Such a text is given in P. The materials offered by Dr. Kenyon are presented in a way calculated to bear out this last hypothesis, being divided into texts which show peculiarities, effort at harmonization, inclination toward elegance, and occasional readings superior even to our accepted text. The copyist of P, according to the writer, was evidently a scholar, with several ancient rolls before him. Keeping to the same spirit and method throughout, he oscillates between B and D, using the former as a general rule, but not neglecting the latter. Hence, one of the great values of P is that it proves the superiority of B, and at the same time gives support to the value of D. In this recension the copyist methodically introduces revisions which make for clearness and elegance, though at the same time he reduces harmonization to a minimum.

From this eclecticism of the copyist, Father Lagrange considers P rather as the prototype of the Byzantine recension and of the textus receptus. The latter has the same spirit with one exception—it keeps clear of D for the most part, and relies almost wholly on B. In the end the Byzantine tendency prevailed over P except in Mark, where P's text was perpetuated, perhaps because of its threefold appeal of elegance, harmony, and clearness.

Concerning the Caesarean family the learned Dominican is of the opinion that it is far from being a unified group; further and more detailed study will reveal considerable divergences in manuscripts which at present are tentatively considered one in tendency and characteristics. Hence, in our present state of knowledge it is rash to extract from the various manuscripts allotted to this family characteristics which would be considered as peculiar to the family as a whole.

In summary we say that, whereas Dr. Kenyon is inclined to find a unified Caesarean recension in the midst of the West-

ern group of manuscripts, and suspects that P will prove to be the head of that recension, Father Lagrange seems to doubt the unity of the Caesarean family, and places P at the head of the Byzantine recension, though the latter makes less use of D than does P. With two such eminent authorities differing at the very outset of the investigation into the merits of P, it would be unwise to come to any definite conclusion about the ultimate importance of the Beatty Papyri for textual criticisms. Considerable time must elapse before we shall be able to determine its import in this direction. One benefit, however, of the greatest moment we have derived from it—we have at hand a manuscript which carries our textual evidence of the existence of the Greek Four Gospels a whole century closer to Apostolic times. Whatever may be the ultimate outcome of the struggle to place P in its proper position with relation to the known families of manuscripts, its testimony to the existence of the Gospels and the Acts in the third century cannot be impugned.

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Criticisms and Notes

PHILOSOPHY OF SOCIETY. Papers read at the Ninth Annual Meeting of the American Catholic Philosophical Association, 28 and 29 December, 1933, at Pittsburgh, Pa. Charles A. Hart, Ph.D., Secretary and Editor. Dolphin Press, Philadelphia. 1934. Pp. xii+203.

It is customary to say that philosophy seeks more ultimate causes of things than those which the sciences investigate. In the degree in which it is successful it presents a more profound grasp of reality as a unified orderly total. Progress in any section of the field of philosophy obviously depends upon the progress of the sciences from which it immediately draws its data for the peculiar work it has to do. From this standpoint it would seem foolhardy to attempt a philosophy of society, seeing that the social sciences are what they are at the present moment. But philosophers appear to rush in where angels have feared to tread, as witness this collection of fourteen papers read at the Ninth Annual Meeting of the American Catholic Philosophical Association at Pittsburgh last December and published now by the Dolphin Press, Philadelphia, under the title *Philosophy of Society* and under the editorship of the Secretary of the Association.

Scholastic philosophy does not recognize any particular division known as Philosophy of Society, or Social Philosophy. One might consider it to be a phase of social ethics and yet it seems to these writers that a true philosophy of society must be much broader than a mere discussion of social justice, which of course forms an important section of ethics. The plan indicated in this volume is not complete, but to this reviewer it at least represents a beginning of some value. If it even focuses the attention of Neo-Scholastics upon the need of a thoroughgoing Scholastic metaphysics of society as a sound foundation for the social sciences, it will have served its purpose. Clearly to recognize a need is the first requisite to the supplying of it.

The plan of the work includes an introductory section containing an editorial foreword emphasizing the common approach of the papers; discussions of the Scope of a Realistic Philosophy of Society, which was the Presidential Address of Dr. Charles C. Miltner, C.S.C., of Notre Dame University; and of "The Social Theory of St. Thomas Aquinas," as gleaned from all of his works. A section on social forms includes papers on the philosophies of Capitalism, Communism, Fascism and Internationalism as the chief prevalent forms. Papers on the Family and Marriage, Education, Social Values and

Religion follow. Concluding papers take up Social Reconstruction along the lines suggested by Pope Pius in his *Quadragesimo Anno* and a brief attempt at a philosophy of the history of society.

A social philosophy must obviously deal with the most fundamental consideration of the relations between individuals in any society. Bringing its general metaphysics to bear upon this problem, Scholastic philosophy must observe that the most profound of all relations into which the individual enters is that with the source of his being, namely God. Here reason compels him to find the center of all of his efforts at understanding any human relation. In a word his philosophy is definitely theocentric and hence he must regard any attempt to make a philosophy of society homocentric as being inevitably doomed to deordination of those very human relations which were to be the subject of analysis. This is always at the back of the mind of St. Thomas and it consciously or unconsciously directs the thought of the writers of these papers. Hence the futility of humanitarianism, to the extent that it places man at the center of things. Only when we understand our relations toward God will it be possible to establish any workable relations with our fellowmen, who are but imitations of Him. Through such understanding alone can we work with the nature with which we have been endowed, instead of against it. Hence, as Jacques Maritain observes: "The error of the modern world as of the modern mind has been to assert the reign of reason over nature while refusing to accept the reign of the supernatural over reason. The right order of values has been entirely subverted."

Observe the way in which this approach works out in the more thorough understanding of Communism for instance. As the writer of the paper on this subject points out, the foolishness of considering Communism as a mere aberration and trying thus to deal with it, explains in part our failure to meet it and check its advance. Communism, philosophically considered, says Father LaFarge, denies to transcendent Infinite Being its proper central place and attempts a thoroughgoing dialectic materialism for the guidance of one-sixth of the inhabited globe. Yet the finite human being is by no means permitted to occupy that central place. There is no question of a humanism, a deification of human personality, but rather a destruction of all respect for it—"the denial of individual rights by those who suffered most by their deprivation".

In the metaphysics of Scholasticism the individual human being obviously has inherent natural rights which no state can take from him. Hence the quarrel which the political theory of St. Thomas would have with the modern Fascist State in its attempt to usurp the souls of its subjects. The other extreme is found in modern Capital-

ism with its most important doctrine, economic liberalism or *laissez-faire,* proclaiming "almost complete non-intervention by government in industry . . . practically unlimited competition". It is noted that, despite any modification to which current Capitalism has been compelled to submit, this is still the dominant principle of this form of society. "The authentic capitalist still believes that *laissez-faire* is the normal policy and that governmental regulation is an abnormality which is to be tolerated to the extent that it cannot be avoided." Both Capitalism and Communism, as they have actually developed historically, are distortions or denials of right relations between individuals in themselves and with their grouping in the state, because both of them fail to hold the Infinite center toward which individual and state must gravitate and in the light of which alone they can set up anything like a truly enduring society.

If one turns from social forms to social forces it is observed for instance that the chaos in economic and political society is reflected in educational theory or better the lack of such theory. Perhaps one has no reason to expect it to be otherwise, seeing that educational theory as usual has simply uttered its customary rationalizations of whatever is. Hence the more pressing is the obligation of the Catholic educational system to formulate clearly, and to insist on following its own social philosophy of education. In the bewildering changes of the day, only in the light of such a clearly grasped philosophy can the Catholic citizen assume an intelligent attitude toward such changes. That he has no such clear guidance is evidenced by his complete silence or his hesitating and bewildered acquiescence.

But this review has gone beyond the limits imposed upon the reviewer. It is to be hoped that such coöperative enterprises in the largely unexplored sections of philosophy, which an organization such as the American Catholic Philosophical Association makes possible, may continue. This is of the peculiar genius of Scholasticism, which has never been a system of an individual but always a meeting of many minds continuing a truly perennial philosophy through the ages.

CHRISTIAN LIFE AND WORSHIP: A Religion Text for Colleges. By the Reverend Gerald Ellard, S.J., Ph.D., Professor of Liturgy, The St. Louis University School of Divinity. The Bruce Publishing Company, Milwaukee. Pp. 379.

This is a book with a destiny. It indicates the great advance made in the field of teaching religion in the past few years. Quite distinct both in style and content from the works of Father Lord and Father Morrison, which are also published in this series, Father

Ellard's work attempts to give a concept of the liturgy as the Mystical Body of Christ in prayer. There is no similar work in the field for college religion teachers. The reviewer feels that, while additions and improvements may be made because of the awakened interest in Catholic liturgy among both priests and laity, this work is a classic which will not soon be replaced. Very few seminaries offer as complete a picture of the function of Christian worship as Father Ellard attempts in his work. We trust that all the young men and women now studying in Catholic colleges will either be brought in contact with this work or introduced to its essential features.

In the first six chapters, Father Ellard lays the foundation for the appreciation of the various forms of Christian worship. Especially happy are his chapters on "What It Means to be a Christian" and "Super-Life". Six chapters are given over to a description of the Mass and its historical origins. The more popular and less accurate explanations indulged in by preachers may be justified, but we believe that the really intelligent Catholic will profit greatly from Father Ellard's historical approach.

Seven chapters of *Christian Life and Worship* are given to the Sacraments. Father Ellard is the only text-book writer who combines in his presentation an artistic sense with the principles of pedagogy. He gives an English translation of the rites used in administering the Sacraments. Critics may differ with him in his emphasis or lack of emphasis on the "Liturgical Year" and also in his treatment of the sacramentals, where some rather dangerous analogies are used. An excellent summary of the work is given in the concluding chapter. Father Ellard's work is Christocentric, as is the liturgy of the Church, and he uses the term "Christocrats" to designate those who allow Christ to "dominate their lives, to have full sway over their thoughts, aspirations and activities".

The format of this work is most attractive. Scriptural quotations are set off in special type; illustrations are well chosen, and the conclusion of each chapter by an excerpt from some patriotic or early historical writing is most effective.

There are two classes of priests who will rejoice particularly over the appearance of this work—the religion teacher, who will discover in it new resources of spiritual strength and new aids for the development of Christian character, and the pastor who wishes to keep abreast of the best informed laity in understanding the real significance of the Mystical Body of Christ. Occasionally Father Ellard assumes the rôle of a liturgical prophet and he appears a bit too optimistic in this capacity; but one need not be an optimist to state that an effective presentation of this work by an *intelligent*

and *sympathetic* religion teacher will give us a generation of students who will both think and feel as Catholics. This work will go through many editions, and we hope that the author will include in the next edition a complete index.

NOW I SEE. By Arnold Lunn. New York: Sheed & Ward. 1934. Pp. 275.

Now I See is both autobiographical and controversial. It is the story of Mr. Lunn's hearkening to the call of Rome. The first division of the book deals with the incidents along the way—from the remote and also immediate Irish background, from the personal influence of headmasters, from mixed victory and failure at Oxford, from the thrills of mountaineering and ski-ing, through prodigious reading and controversies, up to the steps of the altar where he received his first Communion. The second division deals with the rational grounds for the truth of Catholicism. The most recent objections to the Faith are shorn of their logical weaknesses; old arguments are given a new dress.

One theme courses through the book. It is Catholicism's appeal to reason. The effectiveness of this appeal is well presented. Consequently the book is valuable for the intellectuals in the parish, for college graduates who have been subjected to false scientific theories, to Freudism and free love and the taunt that Catholics are not allowed to think. Essentially the arguments are directed to non-Catholics, yet pussy-footing Catholics are much in need of the tonic that Mr. Lunn supplies. Incidentally, the apologetic value of the beautiful does not escape the notice of this lover of music and mountains and art.

If a priest desires to have his young people learn the flimsiness of the arguments for loose relations in marriage, if he wants to find an exposure of the flabbiness of subjectivism and emotionalism that is not based on dogma, if he is anxious to see how arguments may be conducted on a hard-hitting plane but without rancor of personal bias, then he should read this book and pass it around among his parishioners. Mr. Lunn sees well the nobility of many lives lived outside the Church; he says a kind word for John Wesley. Here too, is a lesson for some of us within the Faith.

The only way to determine the value of stories of conversion is to try them out among our own acquaintances. Young Americans may be impressed by the fact that one who was so ardent an adventurer in sports was also courageous enough to follow truth to its logical conclusions. Teachers in our schools will learn from this story the necessity of inculcating firmly in our students a con-

viction of the Divinity of Christ. Lunn holds that faith in the Church is seldom lost where belief in the Divinity is properly ingrained. *Now I See* also teaches us to be sympathetic with those who are struggling toward the Light. Finally, the reader of this book receives the impression that it is Nero-like to shout generalizations from the pulpit on the glories of the Church in the first or the thirteenth century where the very bases of morality are crumbling about us. Even our own people will lose respect for the Church unless the pulpit be manned by men who speak the truth capably and fearlessly. Mr. Lunn has the courage of his convictions and writes fearlessly.

COMMODORE JOHN BARRY, FATHER OF THE AMERICAN NAVY. By Joseph Gurn. New York: P. J. Kenedy and Sons. 1933.

In this splendidly printed and illustrated volume, Joseph Gurn presents a life-sized portrait of John Barry, who is popularly but erroneously described as the Father of the Navy and a commodore, though I believe the title was not in use until about 1862. The author quite legitimately, however, uses the popular characterization in his title. The book itself is popular in the sense that it is pleasant reading; yet it is a sound volume based upon a considerable amount of personal research and a thorough analysis of all the essays, articles and books which treat of Barry or refer to his courageous career. It is a definitive biography, a decided improvement upon the biographies by William Barry Meany and Martin I. J. Griffin.

Captain Barry is portrayed with the Revolution as a background. He is not made the whole navy. Nor is there a running complaint of the neglect of persons Irish and Catholic on the part of American historians. Mr. Gurn does not write a eulogy, nor is his work marred by the frailties of the new group of biographers. There is however some irrelevant material such as drawing Colonel Fitzgerald into the story, also a suggestion of hostility to England, some desire to engage in profitless speculation, and some material as citations from books which could easily be dropped into footnotes to the relief of the casual reader.

John Barry deserved such a biography; for his fame is growing and his services were of inestimable importance. He aided in giving the navy a tradition of courageous fighting, good seamanship and honorable conduct during the Revolution. He was one of the first captains of a merchantman to offer himself to the Continental Congress. He won the first naval victory. He fought the last sea-battle of the Revolution. He was one of the first shippers in the China trade. He was Washington's choice to lead the new navy in

1794. He was commander of our fleet in the quasi-war with France. He sailed the Seven Seas, and withal this immigrant Irishman was a stout patriot, a nationalist, a Federalist and a sturdy Catholic.

FROM DANTE TO JEANNE D'ARC. By Katherine Brégy. Bruce Publishing Co., Milwaukee.

The interest in medieval life and customs which began to flourish in the last century is still rife and developing to a great extent. Therefore, a work of medieval interpretation is of particular moment. Miss Katherine Brégy, widely-known author and lecturer, has combined literary culture and the glamorous spirit of romance in her latest book, which offers satiating refreshment to the over-sophisticated literature of to-day. It is not satisfying to call *From Dante to Jeanne d'Arc* a group of essays or medieval studies. The subtitle of the book expresses its spirit and objective far more graphically. It is a series of "adventures in medieval life and letters".

Readers of *The Commonweal* will recognize the title essay of this work, "Dante's Dream of Life", as that which won the thousand dollar Leahy Prize in 1927. The same combination of intensive study and human appreciation pervades all these little "adventures". But even more poignantly does the pressure of the living, naïve Catholicism of the Middle Ages linger over them. Miss Brégy attributes much of the glamor and romance of such well-beloved legends as "The Holy Grail", or such equally thrilling adventures as those experienced by the lady anchoress in her cloistered cell, to that impregnable force of the supernatural which was so vivid as to trespass on the horizon of medieval realism. She compares this simplicity of spirituality in pre-Reformation days to the dry, thoroughly didactic, unromantic morality of *Pilgrim's Progress*. The reader inevitably feels the force of the latter as compared, for example, with the ringing sincerity, the freshness, and familiarity of the Anglo-Saxon prayers and "riwles."

It is not merely the spiritual and ascetic element of the Middle Ages that is pictured herein. In the sketch of Eleanor of Aquitaine, the worldly, superficial avidity, the greed for political supremacy and mundane power, so rampant in those years of flare and flamboyance, are also vividly presented. And the whole ends with the tremendous sacrifice of the Maid of Orleans upon the burning pyre of faggots. It is a fitting finale, symbolizing the synthesis in one figure of humble simplicity and audacious heroism: the ever-clashing forces of medievaldom. Here, the gates of the past begin to close and the age of modernity is ushered in.

Miss Brégy's style is highly finished. The student will find in it the delicacy and polish of intensive meticulousness and careful choice. The poet will revel in its musical grace and fine turn of phrase. She seems to have accomplished the impossible in bringing within a strictly limited range a vast cycle of human and literary events, both legendary and historical. *From Dante to Jeanne d'Arc* offers that variety of appeal which strikes home so surely. It is builded upon a decided and pervasive culture, and still the poetry and color of its interwoven texture excite the fancy and stimulate the imagination.

Literary Chat

Under the editorship of the Rev. Dr. E. C. Messenger the Catholic Truth Society of London is projecting for popular reading a newly-written series of "Studies in Comparative Religion". The essays are to appear first in pamphlet form of thirty-two pages. At the completion of the plan the essays, forty in number, will be published in five volumes at a very reasonable rate.

Dr. Messenger has an introductory essay on *Comparative Religion.* And since the East is being thoroughly excavated we recommend the timeliness of such pamphlets as *Babylonia and Assyria* by Father Condamin, S.J. The Rev. Philip Hughes writes very clearly of *The Conversion of the Roman Empire.* Donald Attwater brings the subject of *The Eastern Churches* down to date.

In the death of Father Zephyrin Engelhardt, which occurred on April 27 at Santa Barbara, California, we have lost a priest who served the Master long and faithfully and also a scholar who ranked among the foremost in the field of Catholic American history. His practical experience and close contact with the Indians, together with an innate talent and taste for history, turned his attention to the history of the Catholic missions in North America. For nearly half a century, with indefatigable zeal and relentless energy, he consecrated himself to the task of making this particular phase of Catholic American history more widely known, more correctly understood, and more justly appreciated. As historians of our missions, especially of the California missions, he was easily the leading authority, recognized as such also by the foremost non-Catholic scholars in this country.

A few days before his death, suffering from a cold that developed into pneumonia, Father Engelhardt sat at his desk, correcting proof sheets for the volume on Mission San Carlos, his favorite mission because it harbors the body of the Apostle of California, Junípero Serra. The publication of this volume and of those dealing with the remaining five California missions, for which the material is already gathered and arranged, is now in the hands of the Rev. Felix Pudlowski, O.F.M., who for the past few years had been assisting the venerable historian in his labors.

Priests are at least aware of the Encyclical Letter of Pope Pius XI on Christian Education. Perhaps not a sufficiently large number are acquainted with the actual European background which necessitated some statement of fundamental principles. Father Cohausz does more than comment on the principles set forth in the encyclical in his recent pamphlet. (*The Pope and Christian Education.* From the

German of Rev. Otto Cohausz, S.J., by the Rev. George D. Smith. New York: Benziger Bros. 1933. Pp. 130.) He describes prevailing conditions, especially in Germany, and shows by the words of outstanding radicals that they aim to subvert all Christianity.

Benziger has done well to bring out this work in a cheap edition. It now devolves upon us to spread the booklet among serious-minded Americans, both Catholic and non-Catholic.

Our Sunday Visitor Press of Huntington, Indiana, has issued a new pamphlet from the pen of the Rev. Dr. John A. O'Brien: *Can Indulgences Be Bought? New Light on Luther's Charges.* This is an asset to the pamphlet rack; it catches the eye. Abuses of the sixteenth century are frankly admitted; but at the same time there is an explanation of the true position of the Church as it was set forth by the most competent men of that day.

The American Trade Council of the United States (Washington, D. C.—744 Jackson Place) makes known its willingness to furnish information to those interested, on Non-Charitable Old Peoples Homes. A recent bulletin described a number of types of such homes and the conditions for admission. Pastors who may know of business men and others who have met reverses in recent years might find it worth while to obtain the information, which is furnished gratis.

Whatever the inconveniences that are associated with the development of organization in various fields of Catholic education, the benefits derived from wide association, contact of mind with mind and correlation of all educational efforts in the cultural growth of the Church are worth infinitely more than the cost. Notwithstanding the common philosophy and objectives that inspire all of our efforts, there is some danger of narrowness of outlook unless a certain breadth of view is fostered and a reasonable attitude of self-criticism is encouraged. On this account one welcomes the *Report of the Educational Conference of Lectors of the French-speaking Provinces of Friars Minor.*

The notable literary activity of American Franciscans who inaugurated their annual educational meetings in 1919, is attracting much attention and it has resulted in many important publications. This example seems to have had something to do with the creation of a corresponding movement among the French Franciscans, as is shown by the Report at hand. (*Congrès des Lecteurs des Provinces Franciscans de Langue Française*, 3me Congres, Redaction et Administration, Paris, 1933, pp. 254).

One will find of general interest in the Report a synthesis of Scotistic Philosophical Doctrines and a Summary of Theology from the viewpoint of its relation to charity. The substance of the discussions that were held is naturally an important feature of the Report. Specialists in the fields of Philosophy, Dogmatic Theology and Sacred Scripture acted as committees of the organization and their deliberations offered much that is of value in dealing with seminary problems. Much attention was given to the discussion of a suitable text book in Holy Scripture. It is evident from the Report that more can be accomplished in this way than by throwing the discussion of seminary problems into general meetings, as is the custom in the United States.

We have a related activity in the *Father Mathew Record*, which celebrated recently its silver jubilee (Church Street, Dublin C. 12). The *Record* is published by the Capuchin Fathers of Ireland. Among the contributors to the number at hand we find Father Cuthbert, O.M.Cap., Montgomery Carmichael, Dr. James J. Walsh, the Archbishops of Simla, India and Halifax, and Father James, O. M. Cap., whose recent spiritual books have been highly commended. One recalls with interest the saying of Lacordaire when he remarked that the Capuchin is the Demosthenes of the people.

The Assumptionist Father Martin Jugie's fourth volume of his exposition of Greco-Russian dogmatic theology is now published. (*Thelogia Dogmatica Christianorum Orientalium ab Ecclesia Catholica Dissidentium.*) Those who are acquainted with this

author's three preceding volumes require no words of mine in praise of the author's accurate knowledge of his documents, his keen critical sense or his unswerving loyalty to Catholic doctrine. The present volume deals with the doctrine of the dissident Oriental Churches relative to the Last Things and to the Church, in so far as this is determinable, given the variety of opinions among them as well as the changes of doctrine. The work is critically done, and contains much information on the subject. (Letouzey & Ané, Paris. 1931. Pp. 666.)

Father Boyer, S.J., has been known for many years for his writings on patristic theology and on scholastic philosophy. His new work on Creation, Elevation and the Fall, to which he has appended the treatment of the Immaculate Conception and the tract on the Angels, is indeed an excellent one. (*Tractatus de Deo Creante et Elevante*. Gregorian University Press, Rome.) The Creation tract shows that the author is conversant with the theory of evolution, the data and conclusions of which he discusses at sufficient length. He strongly affirms the direct formation by God of Adam's body from inorganic matter. A characteristic of this work is the patristic testimony given so amply and so judiciously. The author is very much at home when he adduces St. Augustine. The reviewer knows no better work on the subject, and expresses the hope that this truly sober and scholarly work will be adopted as a text book outside the place of its birth.

In his *Tractatus de Sanctissima Eucharistia*, Father Aloysius van Hove treats his subject both theoretically and practically, expounding in this one volume (376 pages) what faith and theology teach about the Eucharist, both as Sacrament and Sacrifice, and what canon law and moral theology prescribe about its use whether by divine or ecclesiastical legislation. He holds that the more common opinion, to the effect that the Mass is a complete sacrifice in itself and numerically distinct from that of the Cross, although relative to it, is at once more consonant with the Fathers' way of speaking and with the definition of Trent. The work is compact, and in it the author evinces a very complete knowledge of his subject. It makes an excellent manual for the Eucharist Tract. (H. Dessain, Mechliniae.)

When one realizes the difficulties under which missionaries work in India, as may be inferred from the article of Dr. Mathis in our June issue, one can welcome with understanding a literary venture intended to help the clergy there. *The Indian Ecclesiastical Review* has just been started as a quarterly, to continue the work of the *Trumpet Call* which had been conducted by Father A. F. D'Souza, lately deceased. (The Rev. W. L. Mathias, Bishop's House, Mangalore, Kodiyalbail, P.O.S.K. India.)

Liturgical Arts (22 East 40th Street, New York City) publishes in its last issue (Number One, Volume Three) references by volume and page and year to all of the questions and answers published in THE ECCLESIASTICAL REVIEW since its foundation, that have a direct or indirect bearing on all aspects of the altar and its accessories. The work was a labor of love and its results give promise of a service to all who are concerned about faithful observance of rubrics associated with the altar and the Holy Sacrifice.

The Catholic Club of the city of New York, whose growing library contains many items of great value, installed an exhibit recently illustrative of the history of literature. Similar activity by other Catholic Clubs would have genuine cultural value.

The campaign to protect Christian ideals against the insidious influence of unregulated movies has gained sufficient momentum to attract universal attention. Last April the International Educational Cinematographic Institute was held in Rome. Its director invited the United States Office of Education to contribute a report. This was done and the report was constructed around the following divisions: 1. the educational influence of motion pictures; 2. the motion picture in the service of health and social hygiene; 3. the motion picture in gov-

ernmental service and patriotism; 4. the use of motion pictures in vocational education; 5. the motion picture in international understanding; 6. motion picture legislation; 7. the technique of making and displaying motion pictures; 8. the systematic introduction of motion pictures in teaching; 9. educational programs of a general nature resulting from the introduction of motion pictures in teaching.

The report was published in mimeograph form by the Office of Education, Department of the Interior, Washington, D. C. It contains a carefully chosen bibliography.

A thoroughgoing study of methods found most effective in well-organized parishes is at this moment under consideration. It will touch all sections of the field ordinarily referred to in the term Pastoral Theology. Undoubtedly that study will bring to the surface a great variety of systems of parish records. There are enough of common experiences in parish life to serve as a basis of one general system of keeping records. And modern methods are so elastic that they may be adapted to conditions indefinitely. An attempt to deal with the problem has been worked out by the Rev. William F. Geldorf, in what is called the Fina-Sta Parish Card System (1410 South 8th St., Minneapolis). Information will be furnished to inquirers.

The March number of the *Catholic Instruction League Messenger* (1076 West Roosevelt Road, Chicago, Ill.) explains the methods of gathering Catholic grade and high school students in attendance at public schools for the purpose of religious instruction. The practical difficulties met in this work are so numerous that one does well to look everywhere for experience that may be of value.

The Dolphin Press (1722 Arch Street, Philadelphia) has just brought out in an attractive volume of 132 pages the five articles on different aspects of the Redemption which were published in THE ECCLESIASTICAL REVIEW in the issues of January to May, 1934. They were published in commemoration of the Nineteen Hundredth Anniversary of the Redemption and in association with the extension of the universal Jubilee throughout the whole Catholic world. (*Jesus Christ: Redeemer.*)

Books Received

THEOLOGICAL AND DEVOTIONAL.

TRACTATUS DE SANCTISSIMA EUCHARISTIA. Auctore Aloysio Van Hove, S. Theol. Doct. et Mag., Philos. ad Mentem D. Thomae Doct., in Semin. Mechlin. Theol. Dogm. Spec. Prof. H. Dessain, Mechliniae. 1933. Pp. viii—376.

LE CALENDRIER DE "LA CROIX" pour 1934. Belle carte couchée en couleurs, avec les 12 mois de l'année encadrant le Crucifix. La Bonne Presse, Paris-8e. Prix, 0 *fr.* 60 *franco.* Remises par quantités.

RADIO TALKS. Delivered by the Right Rev. Monsignor William M. Farrell, LL.D., V.G., Rector of St. Mary's Cathedral, over Station KFH, 18 September, 1932 to 21 May, 1933. Vol. II, No. 3: Some Objections against Bible as Sole Rule of Faith; Science and Faith; Divine Virtue of Faith; Necessity of Faith for Eternal Life; Some Causes for Loss of Faith; Confession of Faith—a Christian Duty; and the Sign of the Cross. K. of C. Catholic Action Committee, 307 E. Central Ave., Wichita, Kansas. August 1933. Pp. 42. Price: single copies free; $4.00 a hundred.

PHILOSOPHICAL.

ERASMUS. By Christopher Hollis. (*Science and Culture Series.* Joseph Husslein, S.J., Ph.D., General Editor.) Bruce Publishing Co., Milwaukee. 1933. Pp. xi—323. Price, $2.25.

WAYS AND CROSSWAYS. By Paul Claudel. Translated by the Rev. Fr. John O'Connor, with the collaboration of the author. Sheed & Ward, Inc., New York. 1933. Pp. vii—260. Price, $2.00.

EDUCATIONAL PSYCHOLOGY. By William A. Kelly, Ph.D., Professor of Education, Creighton University. (*Science and Culture Series.* Joseph Husslein, S.J., Ph.D., General Editor.) Bruce Publishing Co., Milwaukee, Chicago, New York. 1933. Pp. xix—501. Price, $2.40.

TOWARD SOCIAL JUSTICE. A Discussion and Application of Pius XI's "Reconstructing the Social Order". By the Rev. R. A. McGowan, Assistant Director, Social Action Department. National Catholic Welfare Conference, Washington, D. C. Pp. 96.

DAS OPFER DES NEUEN BUNDES. Von Franz Dander, S.J. (*Sendboten-Flugschriften,* II Series, 4 Stück.) Felizian Rauch, Innsbruck. 1933. Seiten 32. Preis: 20 *Pf.* (34 g.); 50 St., R.M. 9.— (S. 15.30); 100 St., R.M.17.— (S. 29.—).

ÉTUDE SUR LES EPISTRES MORALES D'HONORÉ D'URFÉ. Dissertation présentée à la Faculté de l'École Supérieure des Arts et Science de l'Université Catholique d'Amérique comme une des Conditions Requises pour l'Obtention du Diplôme de Docteur en Philosophie. Par Sœur Marie Lucien Goudard, M.A., de la Congrégation des Religieuses de Saint-Joseph du Puy-en-Velay, Hte Loire, France. L'Université Catholique d'Amérique, Washington, D. C. 1933. Pp. vii—164.

'ESPRIT CHRÉTIEN DANS LE SPORT. Par Michel Christian. (*Problèmes d'Éducation.* Collection sous la direction de M. l'abbé Henri Pradel, Chanoine honoraire de Paris, Directeur de l'école Massillon.) Lettre-Préface de S. Exc. Monseigneur Baudrillart, Archvêque de Melitène, Recteur de l'Institut Catholique de Paris, de l'Académie Française. Desclée, De Brouwer & Cie, Paris-7e. 1933. Pp. 363. Prix, 15 *fr.*

A MAP OF LIFE. By F. J. Sheed, author of Nullity of Marriage. Sheed & Ward, Inc., New York. 1933. Pp. 147. Price, $1.25.

PRÉCIS D'HISTOIRE DE LA PHILOSOPHIE MODERNE. Par Joseph Maréchal, S. J., Docteur en Sciences, Professeur à la Faculté de Philosophie du Collège philosophique et théologique de Louvain-Eegenhoven. Tome Premier, De la Renaissance à Kant. (*Museum Lessianum,* Section Philosophique, No. 16.) Museum Lessianum, Louvain. 1933. Pp. 307. Prix, 28 *fr.*

LITURGICAL.

THE NEW INTERPRETATION OF THE MASS. By the Rev. Henry Borgmann, C.SS.R., author of *Libica.* John Murphy Co., Baltimore. 1933. Pp. vii—258. Price, $2.00.

THE MISSAL-VESPERAL. With Commentary. Containing in Latin and English, with Explanatory Notes, the Masses and Vespers of All the Feasts and Ferias of the Liturgical Year, and the Feasts Proper to Certain Places, in Conformity with the *Editio Typica* of the Roman Missal and Breviary, also the Propers of our Dioceses in Conformity with the Editions of the Diocesan Ordinaries, augmented by All the Usual Prayers and a Selection of Devotional Exercises. In accordance with the most recent decrees of the Holy See. Symbolico-liturgical illustrations by the Rev. Fath. Berthold, Carmelite. C. Wildermann Co., Inc., New York; Brepols Catholic Press, Turnhout, Belgium. 1932. Pp. lxii—2590. Price, student's edition, $2.75.

HISTORICAL.

MARIA MAZZARELLO. Life and Times of the First Mother General of the Daughters of Our Lady Help of Christians. By the Rev. Henry Louis Hughes, B.A. (Oxon), D.Litt. (Pisa). B. Herder Book Co., St. Louis. 1933. Pp. 161. Price, $1.25 *net.*

INAUGURAZIONE DELL'ANNO ACCADEMICO 1933-34 DELLA UNIVERSITÀ CATTOLICA DEL SACRO CUORE. Relazione annuale del Magnifico Rettore Fr. Agostino Gemelli, O.F.M., e Commemorazione del XIV Centenario della pubblicazione del Digesto tenuta da S. E. Salvatore Riccobono, Accademico d'Italia, Professore Ordinario di Diritto Romano nella R. Università di Roma. Società Editrice "Vita e Pensiero", Milano. 1934. Pp. 29.

LA MORTALITÀ ANTENATALE. Salvatore Alberti. (*Pubblicazioni della Università Cattolica del Sacro Cuore.* Serie ottava: Statistica, Vol. VI.) Società Editrice "Vita e Pensiero", Milano. 1934. Pp. viii—139. Prezzo, *Lire* dieci.

TUTTI I PAPI. Attraverso le Curiosità e gli Aneddoti. Francesco Zanetti, Corrispondente della *Illustrazione Vaticana.* Roberto Berruti & C., Via S. Dalmazzo 24, Torino, Italia; A. L. C. I., Piazza della Pilotta 30, Roma. 1933. Pp. 764. Prezzo, 22 *L. franco.*

THE NEW JERSEY SISTERS OF CHARITY and Mother Mary Xavier Mehegan. The Story of Seventy-Five Years, 1859-1933. By Sister Mary Agnes Sharkey, A.M. Three volumes. Longmans, Green & Co., New York. 1933. Pp. xvii—303, vii—314 and x—400. Price, $12.00.

MISCELLANEOUS.

ONE GOOD TURN. A Comedy-Drama in Four Acts. By John Kyte. Catholic Dramatic Movement, Milwaukee. 1933. Pp. vi—97. Price, $0.50; set of 12 copies, $5.00. Royalty: members of Catholic Dramatic Guild, $10.00; others, $20.00.

SOME PRACTICAL NOTES FOR CATHOLICS VISITING ROME. By the Rev. H. A. C. Connell, M.A., The Oratory, S. Kensington, London, S.W. 7. Società Editrice di "Novissima", 90, Via Tacito, Roma. 1933. Pp. 68. Price, *Lire Sei.*

ANOTHER BABY? By Fr. Apollinaris, O.M.Cap. Mission Almanac, 110 Shonnard Place, Yonkers, N. Y. 1933. Pp. 16. Price, $0.50; 50 copies, $2.25; $4.00 a hundred.

SEVEN HUNDRED YEARS. An Anthology of Verse. By the Servite Scholastics. To commemorate the Septuacentennial Celebration of the Order of Servants of Mary. Edited by Joseph M. Vosburgh, O.S.M. Servite Fathers, Mt. St. Philip Monastery, Granville, Wis. 1933. Pp. viii—56. Price, $1.00.

FIFTH ANNUAL SCHOOL REPORT, Diocese of Wichita. Diocesan Chancery, 307 E. Central Ave., Wichita, Kansas. 1933. Pp. 36.

TWOPENNY PAMPHLETS: B.334, *Anne de Guigné,* 1911-1922. By Dora Lennard. Pp. 30. C.266, *No Sacrifice—No Priest,* or Why Anglican Orders Were Condemned. By the Right Rev. Arthur Stapylton Barnes, M.A., University College, Oxford; Trinity College, Cambridge; Domestic Prelate to His Holiness Pope Pius XI. New edition. Pp. 32. H.234, *Catholic Oxford.* By the Right Rev. Monsignor A. S. Barnes, M.A.Oxon. Pp. 36. H.235, *Catholic Cambridge.* By the Rev. G. J. MacGillivray, M.A. Cantab. Pp. 32. H.236, *Becket: St. Thomas of Canterbury.* By Hilaire Belloc. Reprinted, by permission, from *The English Way,* Studies in English Sanctity from Bede to Newman. Pp. 24. H.238, *Twelve Catholic Bishops and the Elizabethan Government.* By the Rev. Edward Quinn. Pp. 24. R.98, *The After-Life: The Truth and Some Modern Distortions.* An Essay. By W. J. Blyton. (*Students' Series.*) Pp. 29. Catholic Truth Society, London, S.W. 1. 1933. Price, *twopence* each.